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OCTOBER 1930

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OUR OCTOBER ISSUE

From the frontispiece showing the outreach of the state of Wisconsin, through articles by a Wisconsin superintendent, a Wisconsin professor, a Wisconsin pastor, a Wisconsin project, and through sketches of and messages from Wisconsin projects, to the list of those who, whether or not they are any of these things, at least share the distinction of having been born in the Badger State, this number creates a bit of atmosphere for the Annual Meeting of the Board at Madison, October 21–23.

Superintendent Theodore R. Faville has his roots deep in Wisconsin and also in the Congregational ministry; his father, uncle, and himself having been born in and served pastorates in the state. He was graduated from Beloit in 1904 and has had a taste of the overseas work, having taught for three years at Robert College in Turkey.

Robert Kimball Richardson, Ph.D., has been on the faculty of Beloit College since 1901; as professor of history since 1905. He is a member of the American Historical Association, curator of the Wisconsin State Historical Society, fellow of the Royal Historical Society, author of books and numerous magazine articles.

Dr. Robbins Wolcott Barstow, who has just closed his service as pastor of the First Church of Madison where our Annual Meeting will be held, is the new president of the Hartford Seminary Foundaton. He served a missionary apprenticeship at Mardin, Turkey—and that he considers this a rare preparation for one's life work at the Home Base his article shows. Well—why not?

Miss Grace Boynton, daughter of Dr. Nehemiah Boynton, has been for more than a decade a member of the Faculty of the College of Arts and Science for Women, of Yenching University, Peiping, China. She too served an apprenticeship in Turkey, teaching at Constantinople (Istanbul) for a year.

"If you can't get your start in the Near East, take a post-grad course in life there," would seem to have been the motto of Rev. and Mrs. Richard S. Rose, for after years in India—and "Diana's Indian Diary" shows how well Mrs. Rose understands that country—they have gone to Greece to serve for two or more years in the School of Religion at Athens. Though Mrs. Rose is a daughter of the Badger State only by marriage, Mr. Rose is a real Wisconsinner, as he vigorously asserts in his letter; both are "Wisconsin projects," however.

Rev. William S. Woolworth, Jr. is principal of the American College, Tarsus, Turkey. His article came in just as we went to press and it goes so well with our cover picture—St. Paul's Gate, Tarsus—that we are making room for it by taking out the second page of Miss Cushing's "This is Station ABCFM."

A beautiful exhibit of snapshots taken by Herman H. Kreider of our Near East Mission occupies the central pages of this issue. Mr. Kreider is assistant treasurer and business agent in the office of the American Board at Istanbul.

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Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

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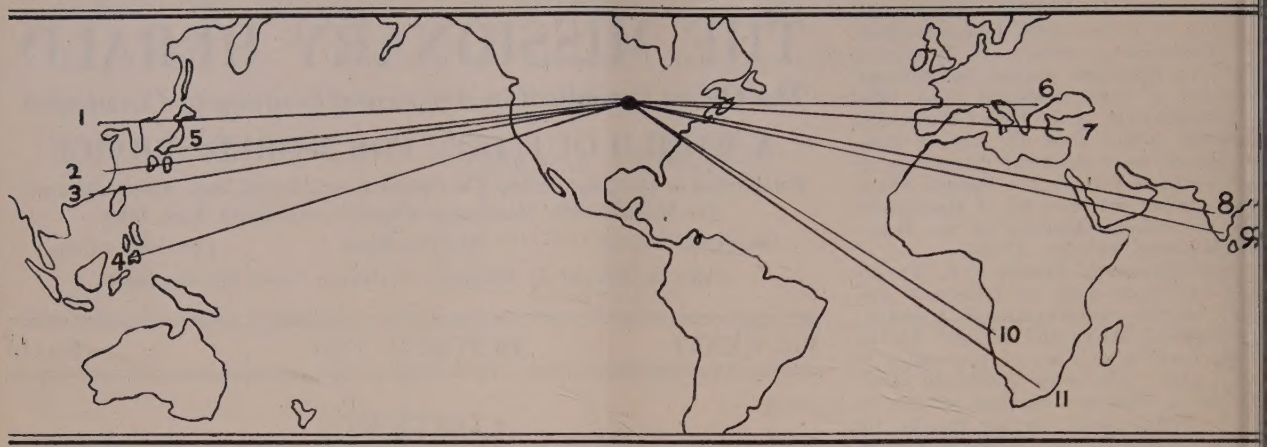
WISCONSIN'S WORLD OUTREACH



1. **North China Mission**
   Fenchow
   Support of Miss Josephine Horn
   Peiping
   Support of Miss Grace Boynton
   Support of Miss Anne Kelley
   Support of Miss Ruth Van Kirk
   Share in maintenance of Peking University
   Tsinan
   Support of Dr. Luella Miner

2. **Shaowu Mission**
   Shaowu
   Share in maintenance of Girls' Boarding School

3. **Foochow Mission**
   Foochow
   Share in maintenance of Fukien Christian University
   Ingtai
   Share in maintenance of Girls' Boarding School
   Share in maintenance of Boys' Academy

4. **Mission to the Philippines**
   Davao
   Share in support of medical work under Dr. H. C. Brokenshire

5. **Japan Mission**
   Kobe
   Share in maintenance of Kobe College
   Share in maintenance of work of Kumiai Church: Glory Kindergarten
   Kyoto
   Support of Miss Esther Hibbard
   Matsuyama
   Support of Rev. and Mrs. Leeds Gulick

6. **Bulgaria Mission**
   Philippopolis
   Share in evangelistic work supervised by Mr. W. C. Cooper and Mr. T. T. Holway
   Sofia
   Share in support of Miss Agnes M. Baird

7. **Near East Mission**
   Athens Greece
   Share in support of Rev. and Mrs. Richard S. Rose
   Salonica, Greece
   Support of Rev. and Mrs. Carl C. Compton
   Aintab, Turkey
   Support of Dr. and Mrs. Albert W. Dewey
   Beirut, Syria
   Share in maintenance of Girls' School

8. **Marathi Mission**
   Bombay
   Share in maintenance of Byculla High School

9. **Madura Mission**
   Madura
   Share in support of Mr. and Mrs. Edgar M. Flint
   Share in maintenance of Lucy Perry Noble Institute

10. **West Central Africa Mission**
    Dondi
    Support of Miss Lauretta Dibble
    Sachikela
    Support of Rev. and Mrs. Merlin W. Ennis

11. **South Africa Mission**
    Durban
    Share in support of Mrs. Katherine S. Maxwell and family

IS WISCONSIN "MISSIONARY-MINDED"?

By SUPERINTENDENT THEODORE RUSH FAVILLE

WISCONSIN is scattered all over the map. Our horizons extend from the land where Rev. Harry S. Martin of our sunny Spring Valley serves in Jefferson Academy at Tunghsien, North China, to the home for which Mrs. Julia Rau Christofersen left her Milwaukee birthplace when she went with her new husband to Ifafa, almost at the tip of Africa. Those horizons reach from Constantinople, where a son of Madison parents and of the great Wisconsin University, Theodore D. Frost, has for a year been inoculating the American Collegiate Institute with "the Wisconsin idea," around the world to Jaluit, Marshall Islands, Micronesia—wherever that is! At least it is where Eleanora Illian, of Adell, Wisconsin, was willing to accompany her pastor-husband, Rev. George C. Lockwood, three years ago, following a vision nineteen centuries old of a world to be evangelized.

About thirty of the American Board missionaries now on the field have taken something of Wisconsin with them into foreign lands. Four-fifths of these were born in the Badger State. Nearly half of them were college-trained here. Beloit College alone put her stamp upon nine; Ripon and the University have their representatives. If Northland has none abroad just now it is because she has so many in the home missionary field! We may not take space to count all who have at some time in Wisconsin's more than ninety years of Congregational history found their inspiration in our Sunday schools and churches, our young people's conferences and elders' convocations, our conventions, our colleges, our frequent and welcome visitations by consecrated men and women from the Boards and from the foreign fields themselves—inspiration for that which we recognize as the apex of Christian loyalty, service overseas.

There have come into our churches also men who have served an apprenticeship abroad, like Robbins W. Barstow, at one time of Turkey; and Roscoe Graham, of India, and several more. They have been able to help their people reach new levels of missionary interest and giving. Surely Madison First and Milwaukee Plymouth, the two largest givers in the state, which in recent years have regularly met their full apportionment, owe their proud distinction in no small part to the faithful and courageous upholding of the missionary ideal by their young pastors. And the whole state has profited by the wide missionary leadership of half a dozen such men. To them must be added a list of women from foreign fields, like Mrs. R. F. Black who served with her husband in the Philippines, and is now our women's secretary of children's work; Mrs. C. V. Hibbard of Madison, with a background in Japan, and a foreground too, for her daughter is our latest contribution to Doshisha University—Mrs. Hibbard being the new vice-president of our women's organization, and chairman of the education committee. Again we might extend the roll. Certainly in Wisconsin the exchange of workers between the home churches and the foreign fields has been a natural thing and has contributed no little to a world-mindedness evident in a goodly number of our churches.

For many, many years the Women's Home and Foreign Missionary Societies, now merged into one as The World Fellowship Council of Wisconsin Women, have loyally cultivated that world consciousness. Doubtless most other states would join us in saying that it is doubtful whether there would survive today any missionary-mindedness at all, if it had depended on male leadership alone. The women did it. As our state apparently has the oldest incorporated state Conference, so our women were among the first to organize for the co-operative missionary program of the new day. When the national women's boards united with the church boards it meant no special wrench or loss in efficiency for Wisconsin women, since the two women's societies had already for some years been in a close alliance with each other, in joint annual meetings and programs, and with the state

I believe in foreign missions for the sake of the Kingdom of God in China and India, in Africa and Turkey. But I believe in foreign missions also for the sake of the Church in the United States of America. It is the missionary who will prod us out of our complacency and save us from stagnation.

Rev. Frank J. Scribner, Jamesville, Wisconsin

Conference. For years the foreign societies in our churches, as well as the home, had been making their contributions direct to the Conference treasury, and the Conference had remitted an agreed-upon percentage to the W. B. M. I. in the same fashion as it did to the American Board. Thus the women were well along in developing a feeling of responsibility for the giving of the whole church, and the support of all the projects and all the budget of the state.

Those missionaries who had been the special projects of Wisconsin women naturally became the first projects of the entire Conference. Others were added. Perhaps more important in stimulating missionary interest than the chance connection with missionaries through their birth or schooling has been the definite distribution to every church in the state of proportionate shares in state, national and international projects. While all churches have not taken as much advantage as they might of this opportunity to claim particular fields for their own and acquire an intimate knowledge of their work and their workers, a great many have, and the number seems to be increasing each year. When Rev. and Mrs. Merlin Ennis came home from Sachikela and visited in person a dozen churches in the Beloit Association, it was a fine culmination to the interesting relationship which had been steadily cultivated through preceding years. It was natural that at their leaving the formal giving of their salary through the apportionment overflowed into more intimate and unofficial expressions of good will on the part of these churches—an auto and other personal gifts for the speeding of the work which the churches had come to know as their very own.

So the Catlins brought South Africa to their Madison Association churches; the Gulicks took Appleton and a score of other parishes with them in spirit back to Japan; Lauretta Dibble with her basket of witch-doctor's charms from West Africa, Anne Kelley telling stories of North China, and others as they have come and gone in recent years, help make the work around the world a living part of the program, as well as of the budget, in many a home church to whom they now really "belong."

The answer as to whether a state is "missionary-minded" probably lies finally in its giving. The Year Book shows that out of 210 churches, 172 contributed to the apportionment last year, 169 to the American Board—not a perfect, but perhaps not a bad record considering the group of churches altogether inactive and the larger group tremendously hard pressed by present farm conditions. Go back twenty-five years and scarcely half our churches reported gifts to foreign missions.

Even more significant is the fact that in recent years our benevolence giving has increased more than any other line of church finance. In fifty years, it is true, while our membership has increased 270 per cent and our total salaries 330 per cent, our home expenses including building funds have gone up nearly 1000 per cent and our benevolences only 530 per cent. But from 1913, which is often taken as a basic year, and considering the average amount per church, our resident membership has increased 63 per cent per church, salaries 130 per cent, property values 178 per cent, current expenses 185 per cent, and benevolence giving 214 per cent, or from $140 to $440 per church. Allowing for both increased membership and higher cost of living that is a distinct gain. Nor have we as yet shared appreciably in the general slump felt by most denominations in recent years. The giving of the last three years totals more than for any other three years in our history.

We are not setting up a competitive record!! Many states outrank us in total contributions and in percentage given of the full apportionment. We have reached only $94,000 at best toward an apportionment of $160,000 which we still keep as our goal. But as the world comes to Wisconsin with the coming of the American Board, we trust it will find us not ignorant of missionary deeds and opportunities; rather with enthusiasm for a wider and stronger Wisconsin ministry in those fields which we no longer call foreign but now name international, for they represent simply our most important relationship with other nations and peoples. The visit of the Board will make Wisconsin Congregationalism still more "missionary-minded."

The psychologist is using the expression, "Contractive," as applied to the life that is self-centered, ingrowing, and therefore doomed to extinction. The "Expansive" life—that is, the life that reaches out beyond its own little circle of interests—is the only life that can endure.

Rev. Arthur E. Westenberg, Milwaukee, Wisconsin

BELOIT IN MISSIONS

By PROFESSOR ROBERT K. RICHARDSON
OF BELOIT COLLEGE

TRAVELERS to the Board Meeting at Madison next October by way of Beloit will traverse a locality classical in American missionary enterprise as a center of the mutation of the pioneer settler into the pioneer missionary.

City, church, college—Beloit is the child of New England. A Vermonter was its first real settler. The business acumen of the New England Emigrating Company of Colebrook, New Hampshire, gave the town its start. Nineteen of the twenty-four original members of the First Congregational Church, founded under that name in 1838, were from New England (seven of them from Colebrook) and the five remaining were of more or less direct New England antecedents. The college, too, was of New England. Rev. Aaron L. Chapin, its first president and one of its founders, was a native of Hartford, Connecticut, and for years the faculty consisted of men of Dartmouth, Williams, and, preeminently, Yale.

From the start, also, the relations of church and college were intimate. The existence of the church brought the college to Beloit. Its first class was taught by Sereno T. Merrill in the basement of the first church structure, and when that edifice was demolished, its corner stone was laid under the corner stone of a building then in erection on the campus. And thus, as was pointed out at the church's ninetieth anniversary by Mrs. F. E. Calland, herself of the faculty circle, "it is extremely difficult to separate those who went out from this church as missionaries from those who went out from the college. . . . In many cases the men represented both church and college."

The First Church has always given hearty material support to missions. The saying of 1888 still holds true: "This has never been a wealthy church, but it has always been a benevolent one." A total in gifts to missions, home and foreign, by that church to the present time of $200,000 is an over conservative estimate. In 1859 a colony from the First Congregational Church became the Second Congregational Church, and this daughter church has, it is computed, similarly given beyond $57,000.

Though the New Testament casts a glance at church finance, its only statistics relate to the widow's two mites which made one farthing. It is the people back of the contributions, those who remained at home, offering their prayers and backing their prayers by gifts of their resources, as some of us have personally witnessed, "until it hurt," and those who went on their Master's errand to the ends of the earth, self-given to their God "in an everlasting covenant, never to be revoked, to be His willing and obedient servants forever," that have made the First Congregational Church of Beloit, not only, as Superintendent Carter phrased it at the church's seventy-fifth anniversary, "a sort of natural mission headquarters in Wisconsin," "the distinctly missionary church of the state," but in a wider spiritual sense one of the metropolises, as it were, of the City of God.

In a number of ways, moreover, those who stayed have been responsible for the going of others. "President Chapin and Professors Blaisdell, Emerson and Porter," writes the son of Jerome D. Davis in his life of his father, "were teachers who were not satisfied to merely interpret the classics and sciences to their pupils, but whose kindling personalities remade men and interpreted life to them upon a grander scale than they had yet dreamed." The pastors of the church and other leaders on the ground have been notably missionary minded. Four ministers have, after resigning, become connected with home missionary work in the west, the south or the east. Dr. George R. Leavitt, pastor from 1895-1906 was, at one time, a missionary in Japan. One of Mr. Leavitt's sons was in the Nanking Young Men's Christian Association, and another, now on the Beloit Faculty, has taught in the Theological Seminary at Marash. Mrs. Robert C. Chapin, wife of the lamented Professor Chapin, is president of the Congregational Women's Society of Wisconsin. The relations of Dr. Edward Dwight

We are all impressed by the new attitude toward the missionary task on the part of the missionaries themselves; nothing is more refreshing than to see and feel this pyschology of GOOD WILL PROCESSES rather than the old psychology of CIVILIZING PROCESSES.

Rev. Alfred E. Gregory, Waukesha, Wisconsin

Eaton, president emeritus of the college, to the Board and to its work are beyond need of capitulation.

BELOIT'S FIRST MISSIONARY

The first foreign missionary from the old church was Mrs. Isabella Riggs Williams, who sailed for China in 1866, there becoming associated with the Kalgan Mission. In 1868 Mrs. Williams was followed by Miss Mary H. Porter (1929), "the first missionary of the newly organized Woman's Board of Missions of the Interior." In her new home Miss Porter was destined to share all types of work falling to missionary path breakers as well as the attendant dangers, up to and including the Boxer Rising. Miss Porter's father was Rev. Jeremiah Porter (1893), home missionary, a founder of the college, and pastor of the first church organized in the city of Chicago. Her mother, Mrs. Eliza Chappell Porter (1888), has been immortalized by the daughter, in a biography, as Civil War nurse, Christian helpmeet, and mother. Thus there came naturally to this missionary those Christian pioneer qualities suggested by what a Beloit cousin, Miss Mary Q. Porter, once wrote of her: "I have always had the feeling that Miss Porter didn't know the meaning of fear, not that she was blind to danger, but she was always absorbed in what could be done to meet a situation, and she had the security of a confident faith."

The above two leaders have been followed by successors too numerous for mention in so brief a paper. Nor may notice adequately be accorded Beloit's Home Missionary representatives, such as Miss Clara Emerson, just retiring from many years of educational work in the south, or to her representatives in foreign fields not under the Board, like Mr. Walter Ritsher, '21, of the American University of Beirut. What is written must be confined to a few whose successes their peers would be the first to praise as peculiarly striking or of particular local or general significance.

Jerome D. Davis (1910) and Mrs. Davis sailed for Japan in November, 1871. Student for a couple of terms at Lawrence College, then a member of the Beloit class of '62, private and colonel in the Civil War, standard-bearer at Shiloh, Mr. Davis returned to Beloit and finished with the class of '66. Born of pioneer stock on both sides, characterized by burning zeal under check of a rigid sobriety of judgment, after home missionary experience in Wyoming he was accepted by the Board for work in Japan, met Joseph Neesima before he sailed, and subsequently, with Neesima, and against almost insuperable odds, founded and guided the Doshisha. Colonel Davis alone would have been worth the founding of Beloit College. It is worth noting that in the same class with Mr. Davis was Thomas C. Chamberlin, a scholar whose outlooks, like those of Davis, though in a different sense, were truly cosmic. The present representative of the college in Japan is Rev. C. Burnell Olds, '96.

DAVIS, PORTER AND SMITH!

In the class of '67 were two college mates of Jerome D. Davis, Arthur H. Smith and Henry D. Porter (1916), brother of Miss Mary Porter. The story of the lives of these two, writes Henry Porter's son, Lucius, "must be written as a single chronicle . . . Can one match from the records of American colleges any such case in which college chums and classmates continued their further studies together, entered the same field of service, lived for the most part as nearest neighbors, brought up their families together; and supplemented, corrected, and inspired each other throughout their life services?" "Smith," adds Lucius Porter, "headed for Beloit because a professorial uncle at Marietta College advised him to find a great teacher who was there at Beloit, James J. Blaisdell. Porter followed his older brother James' footsteps to Beloit where also a cousin, William Porter, taught." Both were ordained for their missionary task in China in the First Congregational Church the same May 29, 1872, and sailed soon after. Mr. Smith took with him his bride, Emma Dickinson, a member of the church, but Mr. Porter returned in 1879 to marry another member, Miss Elizabeth Chapin, the daughter of President Chapin. Mrs. Porter, the mother of Lucius Chapin Porter, now makes Beloit her home. Strategic characters both, Smith the general missionary and Porter the medical missionary, P'ang Chuang became strategic because they labored there. In this instance, at least, "deeds of love and mercy" met their reward and the Boxer movement saw no harm done "to church or hospital or home in P'ang Chuang." None the less, Dr. Porter's health broke under the strain, and after, as a colleague put it, doing the work of three, he was obliged to retire. Arthur Smith remained in China till a few months after Mrs. Smith's death, in 1926. It was during this period of separation from Dr. Porter that Dr. Smith accomplished what was, perhaps, his most significant single service: an interview between this missionary statesman and President Roosevelt proved decisive in leading the latter to take positive steps toward securing remission by the United States of its share in the Boxer Indemnity and thus toward the initiation of "a tendency toward fair and equal friendship" in western policies toward China.

It was the fortune of Dr. and Mrs. Porter, and of us all, that a son, Professor Lucius Chapin Porter, '01, together with his wife, Lillian Dudley, of the same class, should remain on the field brilliantly to continue in Yenching University at Peiping the

work for Christian amity of his forbears. Tragedy deprived Dr. and Mrs. Smith of corresponding heartening. Henry Dickinson Smith, their son, graduated from Beloit in 1902. Virile, awake, untiring, executively gifted, but idealistic and to the core devoted to whatever things are pure, lovely and of good report, Henry Smith was, in 1905, the dynamo of energy that for the first time brought to his Alma Mater a Freshman class in number above the hundred mark. The following year, however, his parents, his college, and China were deprived of the fruits of all this brilliant and consecrated promise by a drowning accident in which Henry in vain attempted to rescue a fellow bather. His resting place in Beloit's *Oakwood* is sacred to all who have loved the boy, his parents, his college, and his faith.

IN CHINA, TURKEY, MEXICO, AFRICA AND INDIA

Another Beloit representative at Peiping is Miss Anne Bassett Kelley, '07. Miss Kelley teaches in the Bridgman Academy, a school preparatory, in a sense, to Yenching College for Women, in turn a part of Yenching University itself.

In Turkish missions Beloit names are illustrious: among others those of Dr. Thomas D. Christie, '71, (1921), president of St. Paul's College, Tarsus, and of Dr. C. Frank Gates, now president of Robert College, and previously president of Euphrates College at Harpoot. Paul E. Nilson, '11, an instructor under Dr. Christie at Tarsus, after various vicissitudes incident to the Turkish nationalistic and intellectual movements, is now principal of the Boys' School at Talas. In this work Mr. Nilson is aided by annual contribution from the college body. Miss Kathryn Adams, ex-'99, for a time Beloit's dean of women, is president of Constantinople College for Women, in Galata.

The class of 1869 graduated James Demarest Eaton (1928), brother of President Eaton. Entering the ministry, Mr. Eaton suffered a breakdown: but when, after his recovery, it was suggested that he look for a pastorate near Boston, he answered, as his lively autobiography relates, "that the impulse from pioneer and missionary blood flowing in [his] veins was again turning [his] thought toward the western frontier." That "pioneer and missionary impulse" lay behind the founding in 1882 of the Mexican Chihuahua Mission of the American Board —now, by friendly arrangement, in part negotiated by Dr. Eaton himself, transferred to the Methodist Episcopal Church, South. Chihuahua also, like Guadalajara, is associated with the educational work of Alfred Clarence Wright, Beloit '80. Mrs. Wright, Annie Curtis Olds, was a resident of the neighboring town of Clinton.

Allusion must not be omitted to one of the most useful and modest men who ever worked a way through college, Merlin Ennis, of the class of 1900. Dr. Ennis (the college awarded him his D.D. in 1922) is missionary pastor of the First and Second Congregational Churches, as also of churches out of Beloit. Aided by Mrs. Ennis, a graduate of the University of Oregon, Dr. Ennis is utilizing the brick-making knowledge he acquired in his days of self-support in college and sundry other practical information picked up in the world of experience, to establish the foundations of economic self-sufficiency and Christian self-respect among the negroes of Angola. Dr. Ennis has amassed a fund of anthropological data which he ought some day to be induced or enabled to publish. So far as a church may indulge in idols, Mr. and Mrs. Ennis fill that niche in Beloit's First. In the same mission with Mr. and Mrs. Ennis are H. S. Hollenbeck, M.D., ex-'02, and Miss Una Jean Minto, '04.

A graduate of the class of 1906 connects Beloit with the Board's work in India. The name of Mrs. Katherine Van Akin Gates will often be on Congregationalist lips this year in connection with *Bowker Hall*, one of the two objects of the Thankoffering for 1930 and 1931. *Bowker Hall* is a Bombay *Hull House*. Of this welfare center and hostel, ministering to the horribly congested tenements of the third city of the British Empire, Mrs. Gates is the leading spirit.

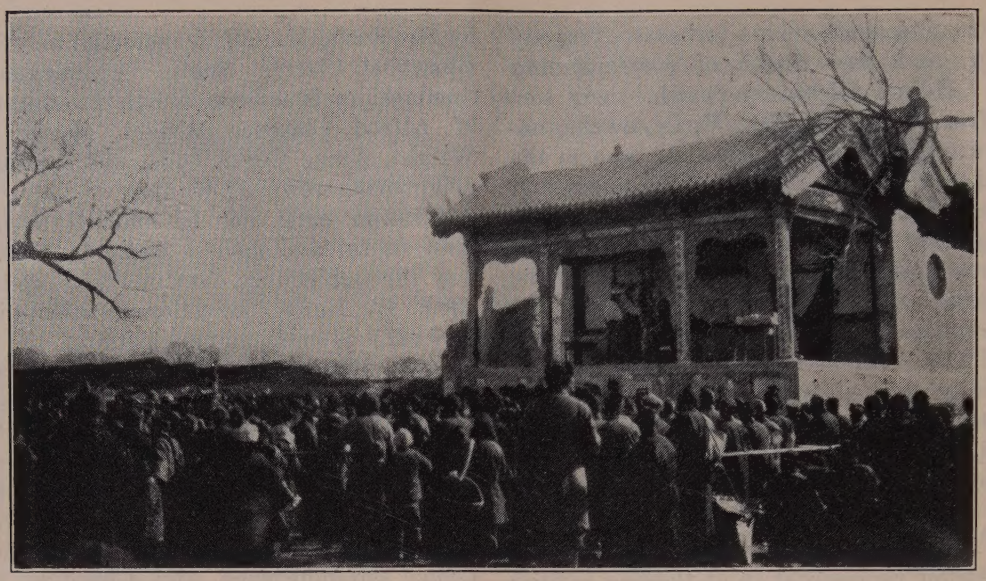
VISIT BELOIT AND FEEL ITS SPIRIT

The missionary annals of the college and of the Congregational churches of Beloit have never been compiled. It were devoutly to be wished that such an authoritative and systematic review might be published before the centennial of the First Church in 1938 or of the college in 1946. In the meantime will the gentle reader, if he journeyed to Madison by the Caledonia-Beloit route, not content himself

(Continued on page 400)

If we spend a large percentage of what we give "to the Lord" on ourselves is it correct to call it *giving*—is it not rather a form of self-indulgence?

Rev. George E. Stickney, Beloit, Wisconsin



YENCHING STUDENTS ENACTING THE GOOD SAMARITAN

WHY STAY IN CHINA?

BY GRACE MORRISON BOYNTON

THE missionary has a changing job. He was first a preacher. Now the Chinese Christian carries the gospel to his own people, and witnesses that "the way of Jesus" is not a "foreign religion." Then the missionary built up institutions to serve the communities where he lived. Churches, schools, hospitals and places for the care of the unfortunate absorbed his energy. These the Chinese now take over. Chinese administrators and Chinese teachers are stepping into places once held by the missionary. They must increase; he must decrease.

This is not only right, but it is a tribute to the achievement of the missionary in making the fruitful activity of Chinese Christians possible. But as a result, it sometimes seems as if the work of the western follower of the Master is done, and that he may return to his own country to preach, to teach and to heal, leaving the oriental fellow-laborer to go out into the harvest in the East. But there is one job which remains to him which no Chinese can do. One mentions it with hesitancy, for to put it into words almost seems a cheapening, a sentimentalizing of it. It is simply the task of serviceableness and friendliness. For where men of different races and traditions clasp hands in a common loyalty, there is a coming of the Kingdom which has a value different from the value of friendship between Chinese and Chinese, or between the missionary and another member of his own race. Then, the "whole family in heaven and earth" receives reinforcement, and this inharmonious world has one more impetus toward a future when men shall be "rooted and grounded in love."

A missionary day often seems lost in routine—especially if it is spent in one of the great modern institutions, in or near a city. It may appear to be a perfunctory round of meetings and classes and committees, and to be pretty well stripped of any aspects of pioneer life. And yet it has under the elaborate machinery of our day and generation, this abiding significance—that we of the East and West are workers *together* with Him.

A SAMPLE DAY IN YENCHING

To follow a very commonplace missionary day—. We begin with morning chapel at Yenching College. The place of worship is an upper chamber where we may lift up our eyes to the range of hills to the west. Before the reading desk stands a girl who is leading the service this morning while the missionaries sit in the pews. She has been a teacher herself in a country school, and now she is tasting the sweets of more study. But she has spent her Spring holidays with a group of other students preaching in the country. She is giving an account of those days.

It appears that she and her companions took possession of the out-of-door theatre platform in a

temple courtyard, and put on a bill of plays which embodied the Christian message in dramatic form. They gave a version of "The Good Samaritan," an adaptation of "Pilgrim's Progress" which would have surprised Bunyan, and a play telling how a Christian bride in a country family brought happiness and gentleness into the life of that home. It was all done with only the Bible and two benches as properties. The girls playing men's parts put on wide-brimmed felt hats (the proper thing to wear now with a man's long gown!) the bride put some flowers in her hair, and the old mother-in-law put on the black satin bandage which some old ladies affect in these parts—and there they were equipped for tragedy and comedy! The people came in crowds, and the Temple Gods, in whose honor these platforms had been built, presided over this novel use of their hospitality with bland good humor. The plays gave chances to speak of the evils of foot-binding, and the benefits of mass education, of personal hygiene and of public health programs, but Bible readings and prayers were introduced with perfect simplicity and reverence and made their appeal with very moving results.

So the girls had preached and performed for eight days, and returned full of joy in the response which they had met with, and with various plans for assisting especially pitiful cases of need. They hoped to bring one child who was bright but deaf and dumb, to a school in Peiping, and to manage the rescue of a young wife who was suffering cruelly. And what was the part of the missionary in this preaching trip? She acted as traveling companion (one scarcely says chaperon, even to Chinese girls today!) and she wrote the first draft of the first play. The girls, as soon as they caught the idea, improved her work, and wrote two other plays themselves which made a greater appeal than the first.

GIVING ADVICE TO A LOVER

From Chapel to office hours—unheroic occupation! There a boy comes in ostensibly to discuss a paper he has written, but really to suggest that next semester his "lover" as he ingenuously calls her, had better come to the Women's College where the joys of study and of companionship can be pleasantly combined. Inquiry develops the fact that the boy is already practically responsible for the girl. Her mother is old and illiterate, and the boy, who supports himself in college, manages to squeeze out a little money for the use of the two women. He knows that it will be years before he can hope to marry. But in the meantime, why not have the encouragement of the presence of the admiring little fiancée? She, it appears, does not care for study, and could hardly pass entrance examinations. But perhaps she could enter a short course, is Romeo's hopeful proposition. It is all as naive as it well can be. When the office hour is over, the boy begins to see dimly that the arrangement he proposes has disadvantages for the girl, for the college, and even for himself. He departs to think it over.

Classes. Just like classes in America. More eagerness to learn perhaps, more impatient criticism of methods and materials which do not lead directly to utilitarian results—and yet, on the whole, classes like classes at home. Then the noon hour. At the luncheon table a kindly familiar face wrinkled with smiles. It is Liu T'ai T'ai, the devoted teacher who lived with the missionary for a year out in the country, and who now works in a mission inside the city. Why is she on campus today? She has a little trouble. Her two boys for whom she has struggled all their lives are nearly grown, but are problems each in his own way. She suffers heartache over ingratitude and lack of understanding. She needs someone to whom she can talk out her bitterness. And she says:

"I remember that we all grieve God as these boys grieve me, and so I learn a little more patience and forgiveness." There is not very much to do. We have a meal together and talk about the old days when we were happy, and then there is a handclasp and a silent look exchanged by two women close to each other in sympathy and affection, and then Liu T'ai T'ai goes back to her boys and the other returns to the day's routine.

HELPING A RESTLESS GRADUATE

The afternoon produces a young graduate who is restless and unsettled and has a question to decide about her future. She is a girl of some independent means, brilliantly, piquantly pretty, and too energetic to be idle. She has tried to find a place where she can make use of her education and her young vigor, but Chinese social conditions are a bit queer in these transition days. The old fashioned, stay-at-home woman was protected. The eager self-reliant adventurer finds herself out of her depth over and over again.

A Gospel that is unshared is no Gospel at all.

Rev. Harlo H. Ferris, Walworth, Wisconsin

She tried teaching. Government schools are most of them coeducational, and her men students (many of them older than she) became insolent. She took a position in a private school. The headmaster made it necessary for her to appeal to personal friends on his Board of Trustees. She is now asked to accept the post of English-speaking secretary to a famous military personage, who expects to travel abroad, and who fancies the idea of having such a brilliant bit of feminine attractiveness in his party. Shall she go, prepared to fight every step of her way, but in the process gain the experience of travel and cosmopolitan acquaintances, or shall she stay in the rather dull groove of tutoring in private families which seems to be the chief occupation open to her now?

Perhaps you wonder why she does not give herself to sober professional work under mission auspices where she would receive proper care? But do college girls in America choose church work in very large numbers? The modern spirit of unrest and of uncertainty has arrived in China; this young Chinese woman has no more vocation for mission activities than the average college girl at home: yet, her's is a nature that cries out to be turned to account in some sound human way. She is too "advanced" to make a conventional Chinese match without love. The ideal marriage does not present itself. What is she to do? She talks it out, pacing up and down the room as she thinks aloud. Her old teacher is a friend to whom she can explain the dilemma. At last she decides not to undertake the hazard of the trip abroad in the care of the tucchun. She goes away with her salvation to work out for herself, knowing that the room in Yenching may be counted as a place of refuge when the puzzle becomes too bewildering.

A LIFE OF ENRICHMENT

It must be borne in mind that friendliness of the sort which is being described as the missionary's unique opportunity, implies a receiving as well as a giving. No one can claim to be a friend who is not a debtor to the bond. The enrichment of the missionary's life by the growth of attachments which stretch through the years is never to be forgotten. There are weddings which cannot be performed without the missionary to officiate; there are homes where one is told one is to spend one's old age; there are little children who are taught to claim a foreigner as a member of the family. All these things are very precious. More than that, they are anchors which hold.

Three years ago the Nanking incident created an ugly breach of international good will, which was felt in every "mixed" community. The fiery national consciousness of young China, smarting under wrongs which were real, prompted feelings of most intense resentment. The foreigners, realizing that the specter of anti-foreign feeling which raged so awfully in 1900 was still abroad, felt both dread and a sense of injury. And yet the world knows how foreign lives were saved in Nanking by the loyalty of Chinese friends.

In Yenching there was a threat of the same troubles which tore the Christian schools farther south. But the time of strain passed without a strike and without a breach between foreigners and Chinese working on the staff for peace and order. This triumph of brotherly feeling has left a little memento which, to those who lived through the bad time, is full of a deep significance.

We can see this memento at the end of the college day. It is Lent and there is a service in the Chapel which looks to the purple hills. The worshippers gather one by one—while the great campus bell which was once the pride of a Buddhist temple, beats out the hour. There are not very many of us, but we are Chinese and foreign, men and women—students and one or two of the Christian workmen. On one side of the Chancel sits the Chinese chaplain of the University, Dean Chao. On the other side sits the foreign Chaplain Lucius Porter. The service which is in Chinese is shared between them.

The sun has gone down in gray clouds behind the hills but a late gleam falls upon the brass processional cross which was presented by the students and stands by the seat which Dean Chao occupies.

It is used in the Sunday services, but on this Ash Wednesday afternoon it is in its usual place. The sunset light upon the familiar object reminds one worshipper of the words which are inscribed upon it in Chinese character: "Given in memory of the working together of 1926 and 27."

There is no mention of Chinese or foreigner in the words engraved. There is only the record of the "working together"; and it is fitting that it is the Cross which carries it.

Will you match the passion of hate and class strife which is sweeping the earth with the generous passion of Christ, white hot if the other is red hot?

Rev. H. E. Peabody, Appleton, Wisconsin

The epic of our faith is the epic of a great going.

Rev. Leonard A. Parr, Green Bay, Wisconsin

APPORTIONMENT RECEIPTS

For January—August, Inclusive, 1930

	1930	*1929*	*Gain*	*Loss*
American Board	$571,264	$582,860		$11,596
Home Boards				
A. M. A. $84,297		$89,140		$4,843
Ext. Bds. 157,551		157,010	$541	
Min. Bds. 62,095[1]		69,223[2]		7,128
Ed. & F'nd. 61,793		57,342	4,451	
Fed. Council 2,182[3]			2,182	
		$372,715		$4,797
	$367,918			
State Conferences and Home Missionary Societies	$275,576	$279,271		$3,695
Totals	$1,214,758	$1,234,846		$20,088
Loss				$20,088

[1]Includes $8,383 reported by three states for 1930, used by their own Boards for Ministerial Relief.

[2]Includes $8,485 reported by four states for 1929, used by their own Boards for Ministerial Relief.

[3]This is sent direct to the Federal Council and takes the place of an appropriation formerly made by one or more of the Home Boards to the Council.

APPORTIONMENT RECEIPTS FOR MAY, JUNE, JULY, AUGUST, 1930

American Board, $416,552, loss $13,665; Home Boards, $227,403, loss $32,847 (A.M.A., loss $10,477; Ext. Bds.; loss $8,471; Min. Bds., loss $14,854; Ed. and Found, loss $476; Federal Council, gain $1,431); State Conferences, gain $3,665.

NOTES

1. At this period last year, there was a loss of $49,017; in 1928, a gain of $13,853; in 1927, a loss of $5,773.

2. As last year, the second four months is the sobering period. Then there was a loss of $37,992, now $45,731.

3. Twelve states gained and seven lost in contributions for State work. There would have been a gain in this item, had it not been for a loss of $19,241 in one State. This also is the chief factor in the net total loss.

4. We were of course hoping for a better showing. There would certainly have been a better showing, if it had not been for the financial depression. In times past financial depressions have frequently brought a notable increase of interest in religion. Will it be so now?

5. The next report will be published about October 10.

CHARLES C. MERRILL

The noble devotion given to the great adventure of Christian missions is one of the greatest encouragements to faith in the gospel and in the worth of humanity.

Rev. George R. Cady, Kenosha, Wisconsin

THY KINGDOM COME • THY WILL BE DONE ON EARTH
AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS
ATLANTIC OCEAN
INDIAN OCEAN
AUSTRALIA

SOMETHING NEW IN MAPS

Above is a reproduction in miniature of 1930 edition of the world map especially prepared for use in the local church. It is a new and different projection scientifically approved as the most modern and accurate possible. To secure it at as little cost as possible, the Boards of various denominations coöperated through their Missionary Education Movement. The drawing given above is of our American Board edition. The colors of the map are well planned and distinct without being garish and the material is a good quality of cloth. All missions of the American Board are indicated by large red circles, and a clear table of Missions and all Stations given in the white space at the top. Very good use of open space has been made to include charts and tables such as that of the Areas and Populations by countries. The retail price of the map is $3.75. Every Congregational Church should own one as a necessary part of its educational equipment. Wall size only—91 x 41 inches. Order from Harvey L. Meeken, Agent, 14 Beacon Street, Boston, Mass.

DIANA'S INDIAN DIARY

By ISABEL BROWN ROSE

XXVIII

We have had a day out at Pangaon, for two reasons. Rangoba's little wife had *not* been sent to hospital, as he promised; and I wanted to find out whether he was right in saying she was too weak to be moved. Then Luke had to see whether that Christian burying ground was getting cleared and fenced according to agreement.

My worst fears were realized. The poor woman is in the last stages of cancer and has not many days to live. Wrapped in an old red *sari* she lay on a cotton mat on the floor. The patience and resignation of Indian women is a thing to make one weep. I sat by her holding her hand —a frail wisp like a moist leaf that one could crumple up and throw away; and she turned her great melancholy eyes upon me and smiled sweetly and thanked me for having *wanted* to make her well! There was no complaint against "they over there"—her brutal husband, nor against the cruel Yama, god of death, who was carrying her off at the age of sixteen and making her leave her child of two and a half. The horrible old mother-in-law, a vicious hag with a temperament and outlook of the same pattern as her son, squatted near us, jealous lest one word go unheard and unreported. With a contemptuous look at the dying girl whom her son's ill-treatment had killed, she began to tell me of the fine *healthy* girl whom she had looked out to be his third wife instead of *this* good-for-nothing creature, and who, she hoped, would bear him many sons. I jerked her up pretty quick, you may be sure, and she sat grumbling and mumbling to herself. I fear that through spite she will throw away the sedative powders I left for her daughter-in-law, lest they prolong her life. I shouldn't wonder, either, if they give her very little to eat. They want her out of the way as soon as possible, so that they can get on with the game . . . of another marriage!

Rangoba then escorted us to the Christian burying ground. He showed us the piles of prickly pear brushes that had been cut out, and also the wooden posts and the rolls of wire brought there ready for the fence-to-be. He carries off his change of front very brazenly and now poses as the friend and protector of the Christians. He accompanied us round to their huts, and we were surprised to find them lugubrious and in some cases tearful. We asked them what the matter was, and for answer they led us to a crude string cot standing outside one of the huts. There lay the explanation. Old Saveleram was really dying at last.

Sketch by E. E. Strutton

THE FEAST

Now, Saveleram is an undoubted saint although he was a renowned wife-beater both before and after his conversion. In India wife-beating is no crime but every married man's right and privilege—which he is a fool not to exercise according to his own sweet will. Manzula, the devoted and well-beaten spouse, is suffering from old-age "rheumaticks," but she attributes every ache and pain to the affectionate chastisements of twenty or thirty years ago, when her revered husband was in the full vigor of manhood. Having tried her as a house servant while in camp, my sympathies are all with the wife-beater!

Now Manzula was squatting beside the cot, acting the affectionate, heartbroken partner. She whispered that the Doctor-sahib and Mudumsahib had come. Saveleram, who had not spoken for over a day and who was supposed to be beyond speech, opened his failing eyes and recognized us. His shriveled brown leathery face became radiant, and he put out a tremulous paw and tried to shake hands. Then he turned up his eyes and pointed with his feeble forefinger to Heaven as being his immediate destination. At this sign of saintliness the bystanders were visibly affected, and even we undemonstrative Westerners felt a spasm of tenderness; for Saveleram, an insignificant outcaste, had done great things in his younger days, tramping the countryside on voluntary evangelistic tours and turning many heathen hearts to the Jesus way. He had stood up against Rangoba, the bully, in several encounters, and it was largely due to his courage that the Pangaon Christians had held their faith and their ground.

Saveleram is really dying now after having given many false alarms during the past year. He is suffering from chronic bronchitis plus old age—a pretty strong combination, and he has less stamina than he ought to have, because for years he underfed himself and his provoking wife in order to lay up a store for his old age. It is pathetic to watch him lie in apparent sleep, fingering lovingly the little cloth bag under his pillow which contains the forty rupees (about $15) gathered during many self-denying years for the happy retirement he will never now enjoy.

After holding his beloved Doctor-sahib's hand for a few minutes, Saveleram let it drop and dozed off. We rose to go. Rangoba, who had stood by us all the time, explained that he had planned to give a great feast to the Christian community in the afternoon—mutton *pilau*.

"It's in token of my real good will," he added with his usual leer, "and in honor of your visit."

I didn't feel like accepting hospitality from a villain like him, but I knew what a feast of mutton *pilau* would mean to our poor Christians, so I kept still. Rangoba went on to say that the Christians had asked him to postpone it in view of Saveleram's precarious condition, for he would probably not last through the day and certainly not through the night.

I noticed a movement on the cot and looked round. The dying man's eyes were wide open. His face was purple with indignation. He was trying to gesticulate with his palsied hand, and trying to make us hear. We bent over him.

"Put off a feast because of me?" he hissed. "You think I'm going to die today . . . or tomorrow . . . or the next day. Certainly not. You're to go on with the feast today. What's more, I'm coming to it!"

And he did. After a visit to several near-by villages, Luke and I got back to Pangaon about three o'clock in the afternoon. Our Christians and we all squatted on cotton mats on the veranda of the mud-walled church, and Saveleram's cot was carried in state and put down beside us. He couldn't eat a bite, poor fellow, but he lay wrapped in his blanket and enjoyed *hearing* other people eat. He sniffed with ecstasy the aroma of the *pilau,* and he was stuffed with as much milk as his ancient stomach would hold. Rangoba really did the thing royally; and at the end he presented every guest with a tightly packed bouquet of flowers and sprinkled their hands with attar of roses from a silver flask. Even though we know that he has an axe to grind and that he has no change of heart regarding our religion or its adherents, a friendly gesture like this was good for his own soul, and it will raise the prestige of our despised Christian group among Hindus here and in other villages.

I believe Saveleram will last quite a while yet. He visibly took on a new lease of life when he heard us give a standing order to a farmer to supply him with a half-seer of buffalo milk per day for life! He somehow does not seem to choke over free milk the way he chokes over any milk he has paid for himself out of his treasure bag. And Manzula, the provoking wife? She waits on him and bears all his bad humors patiently. She bides her time, knowing that some day soon the bag with the $15 will fall to her, and the happy old age for which her husband half starved her will be her lot after all.

XXIX

Now, at the end of August, Kamalapur is fairly quiet on the surface. Some of the extra soldiers have gone, and restrictions are milder. The examination of witnesses continues, with much acrimony on both sides.

(Continued on page 395)

"WELL—WHY NOT?"

By ROBBINS WOLCOTT BARSTOW

I DON'T suppose it can ever be brought about. There are undoubtedly some who would question its wisdom even if such minor matters as time and money were adequately taken care of. But still I would like to see it tried.

O yes—the IT to which I have been referring is the requirement that every minister prior to his ordination, preferably at some interval in his seminary training, should serve an apprenticeship of at least two years in some phase of work on the foreign field.

It may be that I am prejudiced because of my own happy experience some twenty years ago. But I know of many other men in the ministry who look back upon a similar term of foreign service with unbounded satisfaction and with a feeling that it was an important part in their course of training for a life work in the activities of the church. As a matter of fact, if I were asked point blank, I would say that the two years I spent in Christian teaching and general big-brother helpfulness among the boys of Turkey, have meant more to me than any other two years of my whole preparation for the profession of the Christian ministry.

My appointment to a tutorship in the High School at Mardin under the American Board came to me before I entered the Seminary. It took a great deal of faith to ship off to the other side of the world such a raw youngster, but Dr. Barton and his colleagues had faith in my father and mother even if not yet in me, and so the bargain was sealed. And after an interesting routing across Europe, including a visit to Oberammergau for the 1910 Passion Play, and a few days' stopover at Constantinople, I set out on the last lap of my journey under the enjoyable and efficient guiding of Miss Mary Riggs, comparatively a veteran, although still a congenial traveling companion for an interested if awkward collegian. After long and well-jolted days of "araba" (or Turkish pullman) travel, with stops at the mission stations of Sivas, Harpoot, and Diarbekir, I arrived at length, pretty low with malarial fever and homesickness, in the hospitable mission compound at Mardin, to be greeted by my new boss, Mr. R. S. M. Emrich, his wife and two fine boys, the Andrus, Dewey, and Thom families, and the rest of the staff. That was on a Saturday afternoon.

On Monday morning, I started in teaching thirteen classes a day, supervising the dormitory life, managing the athletics of the school, developing a

Sunday school class, running an embryonic Y.M.C.A. and in general becoming as busy as I have later discovered an ordinary minister is bound to be!

There were about eighty boys in the school, mostly Syrians and Armenians, about one third of them boarders. And they were a fine lot. What good times we had together, not only in classes and at games, but with informal talks, and on hikes through the distant gardens and vineyards. There were difficult problems of discipline, but it was all a wonderful apprenticeship in the art of humanizing life and understanding one's fellows. Sometimes I would go down to the hospital with Dr. Thom to assist him with some operation or accident case. Again I would take a tour of several days with Mr. Andrus and Miss Dewey, as they visited the out-stations, conferred with pastors and teachers, and conducted special services. Often I would be a guest for dinner at a native home, sometimes even with a Moslem friend of one of the older missionaries. Every contact was fascinating, and I could fill this whole number of the HERALD with the incidental memories that come crowding in as I think back to those happy years.

SOME REASONS WHY

But why am I so enthusiastic about such an experience? For many reasons—in addition to the obvious one of providing a pleasant and interesting period of exploration and activity for any young man.

In the first place, such an experience broadens one's viewpoint permanently. No one can live among the friendly people of a different race, in the midst of a totally different civilization, making unusual intellectual and emotional and spiritual as well as social contacts, without developing a more inclusive understanding of humanity and a deeper sympathy with mankind as a whole. And surely there is no more important qualification for the ministry of the Christian church than just such inclusive understandings and deep sympathies.

In the second place, such an experience introduces one most helpfully, and in unusually favorable personal connections, to the difficult processes of cooperation in service. As a young man sits in on station meetings and listens to the discussion of problems of administration and expansion—or alas, sometimes of retrenchment—he learns much of the tact and patience and indomitable good will that are needed by any minister as he works out the problems of church life with trustees and deacons and other groups. It is a demonstration of effective counseling under the highest influences and impulses, which should prove of great benefit to the future pastor and, equally, to the churches he may have the privilege of serving.

In the third place, such an experience gives one an undying interest and personal concern in the missionary enterprise as a whole. To one who has lived and worked on the foreign field, missions can never be some vague sort of thing somewhere or other, on whose behalf secretaries are always hounding the ministers to step up the giving of their churches! Missions for the ex-short-term-appointee are definite persons and specific situations and necessary jobs and rewarding returns in human values. He can translate this or that appeal for support into terms of some similar situation in which he has shared. He knows the heart-ache and heart-break of closing a school or dismissing a worker or saying "no" to an orphan who wants an education—because the last draft from the home office to the mission treasurer was less than usual and no increases are in sight! He thinks of the generous spendings of most American Christians as against the meager askings of their Ambassadors in Christ. And there is an understanding and a passion in his leadership at home that is bound to have some effect on the spirit and also the size of the gifts that reach the distant outposts of the churches, at least from his own constituency.

In the fourth place, such an experience gives one a deeper appreciation of the truth and the beauty and the power of the Christian faith. It must not be allowed to encourage a superiority complex. But no one can live for two years in the midst of a non-Christian semi-civilization—unless he be the hardest-boiled commercial exploiter—without becoming thrillingly aware of "the depth of the riches of love in Christ Jesus" which are not found in the influence of Mohammed or Confucius or Buddha or any other of the world's great religious leaders. This realization gives or at least it ought to give, throughout a long life of preaching, a unique vigor and vitality to the Christian message. It gives one a first-hand knowledge of what he is talking about, and how much it does mean, and what the lack of it means in human life. There are many great preachers who have not been fortunate enough to have such an apprenticeship. And some of us who have had it, do not rate up with them in pulpit power. But by and large, given the same man and the same talents, the insight and the understanding of the realities of the Christian religion as they stand in contrast with other faiths and other social ideals must inevitably mean a multiplication of power in proclaiming the truth and the beauty and the essential rightness of the Christian way of living.

So in the broadening of one's point of view, in the early development of a technique of coöperation, in the understanding of the pressing problems of missionary administration and the consequent feel-

ing of financial obligation, and finally in the appreciation of the merits of the Christian faith as a sufficient gospel for the whole world, to be pushed with vigor at home and spread with enthusiasm abroad—in all these and perhaps still other ways, a period of service under the American Board is the finest sort of introduction to a useful and richly rewarding life ministry in the service of the church anywhere.

And my hope is that, more and more, the ways and means may be discovered or developed for sending out under our various boards some of the finest of our young men, yes, and young women too, to give of the enthusiasm and idealism of their own youth, and to receive the deepening and enriching of their own lives, both processes being more fruitful of good because this relationship of service is inspired by a genuine love for humankind and a genuine loyalty to Jesus Christ.

OUR GALLERY BOOK

A Guide to the Kreider Pictures

1. (Our cover) St. Paul's Gate at Tarsus, Turkey.
2. The "Blue Mosque" of Sultan Ahmed, Istanbul.
3. Minarets and mosques as daylight fades.
4. Evening cloud effects over Istanbul.
5. The walls at night.
6. Moonlight on the Bosphorus.
7. Across the Bosphorus from Roumeli Hissar.
8. Twilight and evening bell.
9. Aleppo through a porthole in the Citadel.
10. The Golden Horn through an archway.
11. Early morning in Turkey.
12. The barley market, Gaziantep (Aintab).
13. The Silivri Gate, Istanbul.
14. Sand and gravel for the Mission's new poultry house at Gaziantep (Aintab).
15. The Barley Inn, Gaziantep.
16. Outside the oldest gate in Aleppo.
17. An Aleppo bazaar.
18. Walls and towers of Mohammed II at Roumeli Hissar.
19. Open-air restaurant at Aleppo for the humblest villager.
20. In front of the Mosque of Emir Sultan, Broussa.
21. An Aleppo square.
22. The Pasha's garden, Damascus.
23. "Yuksek Kaldirim" or "The High Walk," Istanbul, generally known to foreigners as "Step Street." It is the chief connecting link between the glittering business section of Pera and the more crowded maritime quarters of Galata.
24. A ruined entrance into the Great Bazaar at Aleppo. This bazaar in point of real Oriental picturesqueness easily surpasses both Istanbul and Cairo.
25. A busy corner in a Turkish city.
26. Bridal procession in the Taurus Mountains.
27. Hauling wheat in Syria.
28. Plowing near the Euphrates.
29. A center of interest in the Friday morning market at Aleppo.
30. A Syrian grain merchant in the outdoor Friday market.
31. A camp of nomadic shepherds on the Anatolian hills.
32. The family pet in a Turkish village. Note the stone mill.
33. A shepherd of Gaziantep (Aintab). Note native cemetery in the background with roughly hewn stone.
34. Grinding at Azaz.
35. "Two women shall be grinding at the mill; one shall be taken and the other left."
36. A hall in Justinian's Palace, Istanbul.

36A. A hunter in relief.

37. Roman aqueduct near Antioch.
38. Hittite histories in stone.
39. The bulls of Carchemish.
40. Lions in the way at Carchemish.
41. A Kurdish bride.
42. Turkish village children by the old mill.
43. Modern Turkish boy selling alphabet sheets on the streets of Istanbul.
44. Good enough for a cover. Mrs. Pence of the Board's station at Gaziantep with a village woman.
45. Not the American Rockies, but a scene in the Taurus Mountains, Turkey. It is the jagged backbone of "The Bull" as this range was called by the Romans when they held the rich province of Cilicia. This spot is a favorite summer resting place for residents of the hot Cilician Plain, including the missionaries of the Board at Adana and Tarsus.

Scenes in Turkey

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From a collection by

HERMAN H. KREIDER

Missionary of

The American Board at
Istanbul
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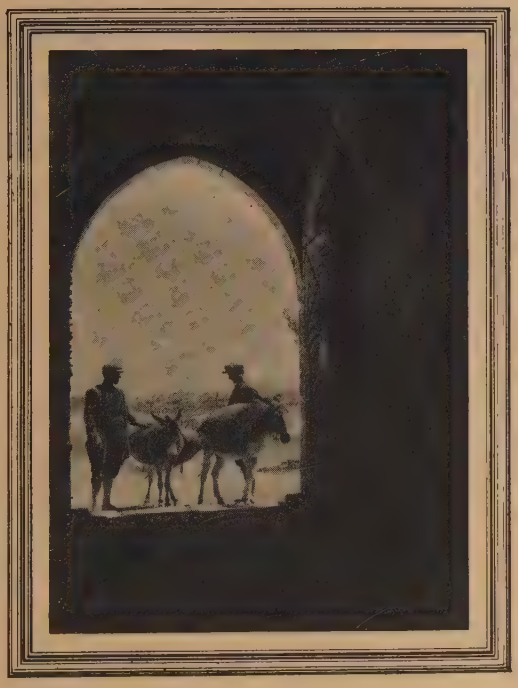

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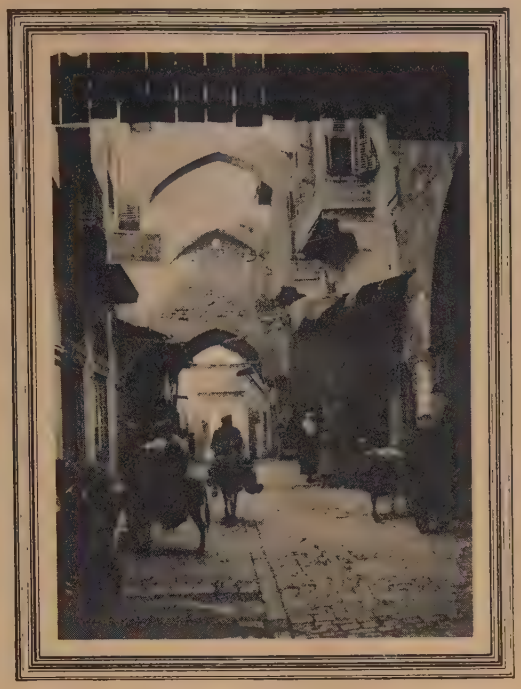

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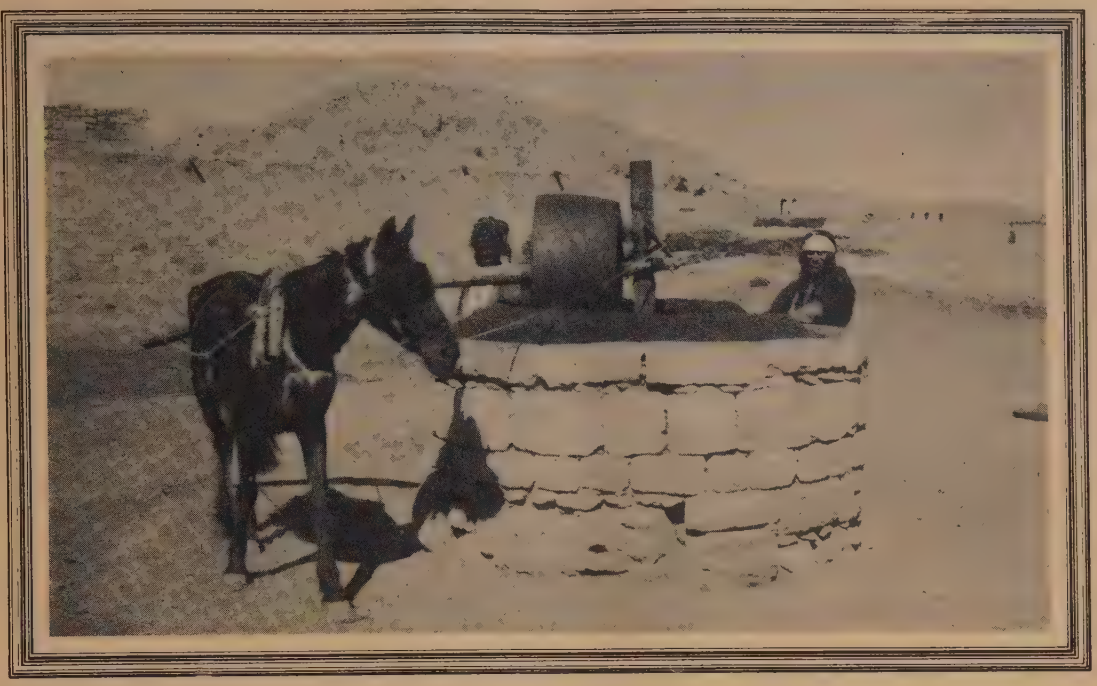

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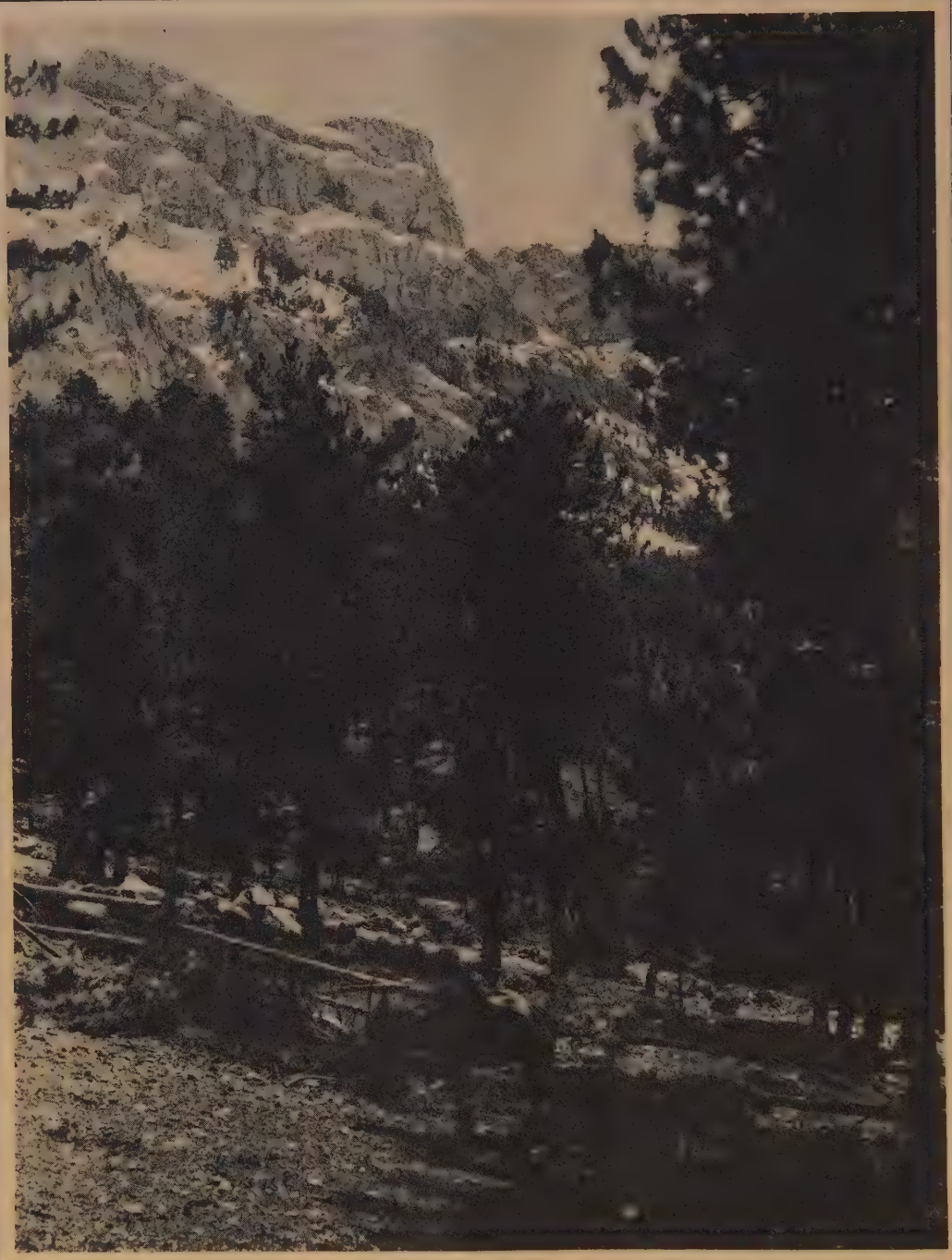

MESSAGES FROM WISCONSIN'S MISSIONARIES

From Agnes Baird of Sofia:

"There is an awakening here to spiritual values. In Razlag district, too, there is a deep longing for something which we interpret as spiritual."

DR. DEWEY'S HOSPITAL AT GAZIANTEP

From Albert W. Dewey, M.D., of Aintab, Turkey:

"Though we give thanks with our patients for the physical help which our hospital often affords them, yet we feel that even more vital is the need for them (while with us and also in later visits) to catch a vision of the Christ who can make their entire lives new."

From Mrs. A. W. Dewey:

"And just who are we? We are six: First, and most important, Dr. Albert Warner Dewey. Next, the Four Little Dewdrops: Frances Alice, nine and a half years, born in Constantinople, a very dependable and mature little soul, a sweet little mystic; Margaret Elizabeth, eight years, born in Ismidt, Turkey, an impulsive, affectionate, mischievous little miss, the beginner of most of our family 'differences'; Edward Clayton, six years, born on the island of Syra, Greece, a mixture of noise, cry-babyishness, and sober judgment; then our four-year-old Lynda Ruth, born in Beirut, Syria, an altogether adorable young lady, quite independent and well-poised as a rule, just now learning how much interesting mischief there is to do. The sixth member of the family is Elsie Greene Dewey, a planet trying to adjust her orbit about these various suns.

"Please know how very much we want to become acquainted with you. We want to know about each individual church, and we want to become acquainted with any individual people who are interested enough to write. And how very much we need the prayers of all of you, that our own lives may be really Christlike, and that we may see and use the daily opportunities for making Him known."

From Lauretta A. Dibble of Means School, Dondi, West Africa:

"Your gift is doing in Dondi many times what it would be able to do in America. Such dividends in human lives—Christian lives! Thank God for you women of vision!"

From Elizabeth Logan Ennis of Sachikela:

"Wisconsin is the banner state in the West Africa Mission. There are six of us who claim Wisconsin either first, last, or all the time. Mr. Ennis and I, Miss Dibble and Miss Minto (who was born just over the border in Illinois, but remedied that by being educated in Wisconsin), Dr. Hollenbeck and Mr. Childs.

"As for ourselves, we cannot say enough about the loyalty and generosity of the Beloit Association and especially of First Church, Beloit, with which we have been associated for more than fifteen years. The monthly Ennis letter never fails to arrive, and whenever occasion offers substantial gifts accompany it. But the most valuable gift the Beloit folks give us is the sense of coöperation in all our enterprises. We distinctly feel that they are behind us and are strengthened by the knowledge."

DR. AND MRS. ALBERT W. DEWEY AND CHILDREN

From Edgar M. Flint of American College, Madura:

"I come into close contact with the 70 per cent of our students who are taking chemistry. In the Bible work of our college I have a class of about fifty Hindu students in the life and teachings of

(Continued on page 396)

The Christian Church *and* Foreign Missions

WILSON P. MINTON, D.D., *Editor*

NEWS FROM OUR ENLARGED WORLD FIELD

AS manager of the Sendai branch of the Interdenominational Newspaper Evangelism organization in Japan, Rev. William Q. McKnight has recently sent us a most interesting report of the activities of this agency during the past year. This work is a genuine attempt to reach the people of Japan with the practical message of the gospel. In addition to advertising the Christian religion in the newspapers, a lending library of religious books is maintained, a correspondence course in religious instruction is conducted, and a large number of individual inquirers are helped by personal correspondence about their own peculiar religious problems. A larger number of inquirers is reported this year than in any previous year, the total being 1,955. Here is indeed a most fruitful field of missionary service.

In concluding his annual report, Dr. A. D. Woodworth, of Tokyo, writes: "We look over the past thirty-eight years of service with great thankfulness for the many mercies we have enjoyed and we have a deep appreciation of the many dear friends in the home land who have upheld us before the throne of grace and sustained us with their gifts."

By the time this is in print the new building at Ishinomaki, Japan should be completed. Miss Stacy has been working strenuously in the effort to accomplish this task which will mean greatly enlarged opportunities for her work in that northern city.

Miss Lillian C. Brauer has just sent us a most interesting report of the work at Adana, Turkey in which some of our churches are sharing. If you would like a copy of this let us know.

The Barretts have been unusually busy in Porto Rico this summer looking after the regular work and helping in the Daily Vacation Bible Schools in the absence of Miss Adams who is home on furlough. We shall soon get a report of these schools which we understand have been very good.

The street address of Miss Adams in New Britain, Connecticut, has been changed. Friends should now address her at 79 Prospect Street in that city. She hopes to spend the fall at the Kennedy School of Missions, Hartford, Connecticut.

If you did not do so before, be sure to turn to the August MISSIONARY HERALD and read Miss Crew's interesting account of her impressions of Kobe College where she taught during the past year. We understand she has been asked to remain another year but we have not yet learned whether a final decision has been reached.

At the request of the American Board Rev. and Mrs. C. P. Garman are delaying their departure for Japan until after the annual meeting of the Board, which is to be held at Madison, Wisconsin, October 21 to 23. Mr. Garman will speak particularly of the progress of our union in Japan with the Congregational church, and it is a happy arrangement that they can stay over for this particular annual meeting just as the two churches and two missions are in the midst of the actual process of uniting. Those planning to send steamer letters to the Garmans should note this change and send their letters in time to reach San Francisco by October 30 and addressed to

Rev. and Mrs. C. P. Garman, c/o N. Y. L. "Taiyo Maru," Sailing October 30, San Francisco, Cal.

My whole attitude toward the missionary enterprise can be summed up in one sentence. "THE LIGHT THAT SHINETH THE FARTHEST, SHINETH THE BRIGHTEST AT HOME."

Rev. Charles E. Reidt, Fond du Lac, Wisconsin

A Letter from Dr. White

All of our former Christian Church people and particularly those who are sharing in the support of Dr. M. J. W. White in the Philippines will be interested in his latest letter written June 29 in which he says, "I guess you have been wondering what kind of a hospital I have. It is listed as a sixty-bed hospital in the *American Medical Journal*, but we could easily accommodate seventy-five with the space we have. As it is we seldom have over twenty patients. Once we went to thirty-one since I have been here. When we first arrived there were only two patients in the hospital. We usually have from five to fifteen in the Out-patient Department daily, but when these small daily averages are added up for the whole year we have from seven to eight thousand treatments.

"There are several reasons why we do not have more work which we could easily handle. The main reason is strong Catholic opposition. Another reason is that there are two other hospitals in the same town; one a new private hospital clinic. But if the people were educated to the hospital idea all three would be overflowing beyond their capacity. The people still try their own native medicines until a case is serious, and generally they are too far gone when they come to us. But from my own observation this ignorance is being eliminated through the Red Cross work in the public schools.

"The past two weeks have been busier for us. We had, among others, two typhoid cases, two of tuberculosis, one of pneumonia, one liver case causing death, two malaria, one intestinal worms, four obstetrical cases, one accident case, which I had to bring from the mountains (a broken and dislocated elbow of a girl who fell from a cocoanut tree), a woman with infected breast caused by a tear on a barbed wire fence, two different men with hog bites, and besides this four appendicitis cases which required operations—thus our work goes on day after day."

Have You Seen the New Guest Book?

It is ready for you and we hope every member of the former Christian Church will get a copy through your pastor. Every one of our families ought to be using this splendid book during the fall just as our Congregational brethren are doing. The plan is to introduce a new guest from the Home or Foreign Mission field every day for twenty-eight days. We will not tell you which of our missionaries is the guest but we want you to read what that individual has to say about the union of our two churches in Japan. Just below here you will see the picture of the first annual meeting of the united mission. One of our missionaries shown here is our representative in the Guest Book. Be sure to get a copy and use it in your home.

CONGREGATIONALISTS AND CHRISTIANS UNITED IN JAPAN

Missionaries of the former Congregational and Christian Missions in Japan attending the First Annual Meeting of the United Mission at Arima, May 28, 1930.

FOR EVERYBODY IN YOUR CHURCH

> "Only the moral character which is built on the ethics and examples of Jesus can fulfill the dreams of Indian nationalists. So we who love India and want to see an Indian nation are introducing Indians to Christ."*

IN many of the schools and conferences of 1930 we have heard the constantly recurring phrase, "This is India year." What does it mean? Why India? and why "India year"?

It has been the custom in many churches of all denominations during the past twenty-five years or so to concentrate in the general educational plan of the year on some phase of missionary education. This year that definite study will be India. Could there be a more timely subject for study at this particular time of India's crisis? Could there be a nation more in need of sympathy and understanding? What is to be our Christian attitude toward her? One of withdrawal, condemnation, criticism? Or, one of sympathy and complementary coöperation? From the standpoint of current events, general knowledge of world affairs, one must be at least somewhat in touch with things Indian this year. As Americans we must sympathize with every peoples' desire for freedom, however much we may disagree on conditions and life customs. As Christians we can do no less than offer open minds and warm hearts and the ready response of service where it is most needed.

Much of the race prejudice, the un-Christian sense of superiority, the general exclusiveness of some of our American adults is due to wrong training in childhood. Let us begin, therefore, with the school where we are training in Christian attitudes and developing Christian character.

For the **Sunday Church School** we have prepared a series of four programs on India, under the title "Our Neighbors in India," leading up to definite projects of service, and calling for participation on the part of the young people from the intermediates up. This is sent free to World Service Schools and is available to others at a cost of ten cents.

In the younger departments of the church school it is hoped that there will be definite opportunity in the week-day session, if not on Sunday, for closer acquaintance with boys and girls of India, as well as service activities for them. The books for children's leaders, advertised on page 403 of this issue of the HERALD will be excellent for this purpose. See also the *Envelope Series* for September, 1930. Single copies, 5 cents; annual subscription, four numbers a year, 10 cents.

The Church School of Missions or World Friendship Institute will offer to many churches a splendid opportunity for knowing India and really discussing her problems in order to acquire an intelligent Christian viewpoint. There are materials available for constructive study by all ages. The books available are listed in the advertisement mentioned above. Further evaluation and suggestions are given in the *Envelope Series* for September, 1930. For a description of such a school and suggestions for holding one send to the Commission on Missions, Boston, New York, or Chicago.

The leaflet, *If Your Project Is in India,* free, contains also detailed references to books and courses and materials for general church use such as maps, stereopticon lectures, dramatics, and leaflets.

In the **young people's organizations** it has been suggested that "the topics" be laid aside for six or eight weeks, that the problems of India's youth may be considered—such problems as patriotism, family life, poverty, caste, occupation, religion. These have been presented in "Do You Like Our Country," by Ruth Isabel Seabury, and in "Out of Yesterday Into Tomorrow," by Mary Jenness, the former for older young people, the latter for intermediates. Much of the material presented in this course has been drawn from what Indian young people themselves have expressed as the things they would like to talk over with young people of America. Each of these course books is available at 50 cents.

In the **Women's Organizations** there are two possible sets of programs dealing with India: one, "India Today," by Genevieve Sargent Phillips, presents four programs, complete in themselves, requiring no additional reading or textbooks, though allowing for that if opportunity offers. This set will be useful in any group of adults and calls for participation on the part of a number of members of the group, but with the least possible outside work. The other set of six programs, by Harriet Barstow Paterson, is arranged definitely for women's organizations, presenting in program form the material contained in *India Looks to Her Future,* by Oscar Buck. This is not a study but a series of detached programs making use of the material contained in this book and other books as available. It calls for the presentation of topics and the discussion of them, providing a variety of

(Continued on page 400)

* From *India Looks to Her Future,* by Oscar M. Buck.

THANKOFFERING LETTER FOR OCTOBER

IT is many a year since our whole fellowship has been focused on one great forward movement as it is today on what is called the "Plan of Advance." There is something very stimulating to us as individuals and as church groups in knowing that the hearts and minds and plans of (one hopes) every one of us are centering upon a great increase in our giving this year. The results should be most gratifying. Individuals and churches are planning their own expenditures in a way that will allow larger gifts to the cause of Christ, for which we are responsible at home and abroad. The results at the end of the year should be a worthy testimony not only to our financial ability, but also to the spirit which is in us, ever looking forward and upward to better things for ourselves and others.

Was there ever a year—just because of this—when we had greater cause for thanksgiving? As individuals and as churches we shall have opportunity to express our thanksgiving this autumn by a gift either for the national object (Bowker Hall, our social center in Bombay, and Albert Victor Hospital for Men in Madura) or for the regular work of the American Board, which has suffered a loss of $187,726 in church contributions in five years at a time of peculiar need. Having successfully responded to the challenge in the Plan of Advance, what more fitting this autumn than a Thankoffering?

Helps for the Thankoffering season may be had from your regional headquarters. There are informative leaflets, both on the special objects and on the regular work of the American Board; also two corresponding Thankoffering services (one of a general nature and one on the special objects), as well as invitations and envelopes.

LYDIA LORD DAVIS,

Chairman National Thankoffering Committee.

OBSERVATIONS

BY

WILLIAM E. STRONG

THE BEST APOLOGETIC

WHILE we are casting about for a new missionary apologetic, it might be well to make use of the Master's test, "A tree is known by its fruits." Certainly there is no more obvious or striking fact in the field of foreign missions than the quality of the fruit.

One who contemplates the national Christian leaders who came to the Jerusalem Conference from India and Africa, from China, Japan, the Philippines, from all quarters of the mission world, must be struck with the demonstration of the Christian type amid the vast variety of racial and cultural forms. Unlike in backgrounds, with age-long contrasts in temperament and tradition, they were yet one in the supreme characteristics; one at heart, one in vision and purpose and devotion. The Christian spirit shone out from black and brown and yellow faces as truly as from white; the Christian virtues were reflected in the bearing and the conduct of those who represented the cultures of Africa or China as like in kind to the virtues of those who came from Europe or America.

To be sure, these Christian men and women of the mission lands were picked representatives; they were above the average of their communities. They were Grade A of the Christian fruit. When you are judging fruit you take the best specimens. You do not exhibit a plate of shrivelled or worm-eaten apples. And, mark it, all the shining examples of the Christian fruit in mission lands are not to be found among the leaders who are on display at World Conferences.

This is the point: The Christian type is to be found wherever the missionary undertaking is bearing fruit. It is the evidence of the universal and divine power of the Christian message.

The world-wide acceptance of Christian standards of human worth and conduct alone gives hope of peace and progress in the new age of international intimacy, science and exchange.

Rev. Henry James Lee, Wauwatosa, Wisconsin

CONCERNING TARSUS

By WILLIAM SAGE WOOLWORTH, Jr.

(Our cover picture is of St. Paul's Gate, Tarsus.)

ST. PAUL'S Collegiate Institute in Tarsus was founded to commemorate and perpetuate the work of the Apostle. For over thirty-five years, and mainly under the leadership of Dr. and Mrs. Christie, the school effectively served the Armenian and Greek communities. Then, in the fall of 1925, it entered on a new era: Political events, including migrations, took from us our old constituency, and we began all over again. Pupils were few and mostly Turks.

The program was revised and is still being developed along the general lines of the Turkish system, but with an American emphasis on practical training, including manual work and commercial subjects. We have a seven-year course corresponding to the grammar and high school grades at home, and while our main emphasis is on preparation for "life," we prepare also for the Turkish University at Constantinople. Aided by the generally favorable attitude of the Turks towards Americans, we have gradually been gaining the confidence of the people. The parents of our boys are mostly merchants, farmers, and officials, but we have some teachers, and even one *mollah* (leader of Moslem worship). While most of our pupils come from nearby, some come from as far away as Eskishehir, Sivas, Diyarbekir, and Mardin.

Despite the fact that our institutions in Turkey must now be on a secular basis, the attitude of people who question the propriety of our work is an everlasting puzzle to me. In what country of the world have missionaries ever been allowed freedom of religious propaganda by an indigenous government when they first went to the country? True, our work in Turkey was not started recently, but our work among the Turks themselves is new, and the republican government here is new. During the time of the Greek and Armenian exodus, I happened to be present when a Turkish governor visited an American hospital.

"You Americans have always been saying that you wanted to work for, and to help the Turks. Now that these other people are going, we are watching to see if what you say is true," he said to the physician in charge. And the doctor with some degree of daring, replied in kind, "You Turks have been saying that you wanted American philanthropy. We are watching to see if you mean what you say, and if you will really help us."

It was a frank conversation and a true picture. At that time neither Turks nor Americans knew the other group; each was trying to find out what the other was like and what he would do. Time is making us friends with an increasing mutual liking and regard.

Why anyone should be discouraged because the Turk has treated us as he has, is hard for me to understand—if that "anyone" has real knowledge of the situation. The Turk has treated us and our institutions not one whit harder than Moslem institutions. In fact, we have fared better; for every single school conducted by the mosques was closed, whereas ours have been allowed to continue and are even held in favor. With increased friendship and trust between the missionary and government groups, our institutions are gaining increasing freedom of action. The country as a whole has religious freedom. Persons not in institutions are free to discuss religion with those who are interested. And I believe that even in our schools we are coming to freedom of religious instruction where such is carried on with tact and propriety.

When I was home on furlough I studied the matter of secularization in Japan. So far as I could cull the matter from books, in the 25 years from 1899 to 1924, and it could almost be said in the fifteen years concluding with 1914, mission schools passed from an era when they could not have religious training and be recognized as schools to the time when a good school could have both recognition and religious training. Why should we expect less in Turkey? Happily I am an optimist, and some of the changes in our favor here in Turkey are coming even quicker than I had dared hope. The thing which I really fear is that on some unexpected day we shall have so many people asking for the Truth which we have, that we shall be unable to answer all that ask.

The sacrifice demanded of the church at home in order that its world program may go forward is the greatest source of power open to the church today.

Rev. Clinton E. Ostrander, Whitewater, Wisconsin

THIS IS STATION A B C F M

DOROTHY P. CUSHING ANNOUNCING

WHAT THE SIMON COMMISSION THINKS OF MISSIONS

In the voluminous report of the Simon Commission, on page 31 under section 45, is found a very interesting statement on foreign mission work. It seems worth quoting in part:

"The many admirably conducted schools and hospitals founded and maintained by Christian missionaries . . . compel a tribute to the splendid services they render. It was the missionaries who were among the pioneers of education for the illiterate; they maintain some of the best medical institutions in the country and their work among women and children and for the depressed classes is of special significance. Not the least admirable feature of their activities is that they have carried on their labours without offending the susceptibilities either of Moslem or Hindu, and have lived at peace and amity with their neighbors . . . At the last census 32 persons in every thousand of the population of the Presidency of Madras were Christians —a total of 1,361,000 . . . There has been a steady growth in the number of adherents to Christianity in Southern India . . . The Indian Christians stand high in the table of literacy. More than one in five of them is returned as able to satisfy the test—a remarkable result, considering that so many are drawn from the lowest strata of Hindu society. The Parsis and the Buddhists are the only Indian religious communities which make a better showing, in English education; the Indian Christians are second only to the Parsis, whose advantages are enormously superior. The achievement is a great one and shows what good work is being done in mission schools."

WILLING TO STAND ALONE

One of the interesting features of a district conference for the churches of Northern Mindanao, Philippine Islands, held at Dipolog, and attended by over fifty pastors, evangelists, Bible women and delegates, was the decision of the Jimenez Church to become self-supporting, and so help withstand the ten per cent cut which is being felt so heavily in that part of the mission field. These people, writes M. Alice Towne of Cagayan, are already giving much in time as well as money toward the building of a new church. Each of the men gives at least one full day's work, while the women gather at the pastor's home and prepare food for the men. "I wish some of these people who do not believe in foreign missions, and who do not 'give until it hurts' could see the wonderful spirit of devotion and sacrifice in this particular church," Miss Towne adds. "It does one's heart good. Many other churches have increased their amounts, but there are still so many places begging for workers. We have many emigrants from Northern provinces, who are already Protestant, and who want leaders for their church groups."

INDIAN CHRISTIANS AND ENGLISH MISSIONARIES SPEAK

Anxious over the growing cleavage between the Indian Nationals and the British Government, American missionaries at the summer conference in Kodaikanal, India drew up a carefully worded resolution expressing their sympathy with Indian aspirations, and appealing for conciliation. Although in this statement nothing went beyond that stand already taken by the British Government, a local collector began active opposition to the petition, and, as a result, the missionaries dropped the whole matter. About a week later, however, some British missionaries and Indian Christians got together and sent out the same statement with one or two minor changes over their own signatures. It was published in the daily press with sixty-five names. The Americans kept out because of the delicacy of the issue. Rev. Wilbur S. Deming, of Satara, India, whose work on the English-Marathi DNYANODAYA has necessitated close contact with developments, believes that the situation will grow steadily worse until there is a final settlement—a settlement which grants the substance of dominion status with suitable safeguards.

The following is the statement:

"To Our Christian Brethren in India and Britain:

"We, a group of Indian and British Christians at Kodaikanal who believe that God's will is fellowship and brotherhood, venture to send out this message and appeal to our brethren.

"We have no hesitation in associating ourselves with the aspirations of India to achieve an equal and honourable place in the family of nations. We are convinced that all parties are sincerely seeking although along different lines what they feel to be the best interests of India. At the same time we are deeply distressed by the increasing spirit of distrust and bitterness between Britain and India as revealed in the present struggle.

"The time calls for a spirit of magnanimity and acts of conciliation on all sides without which, we feel, the purpose of all who are seeking India's highest welfare cannot be achieved. Believing strongly that the only lasting solution will be reached through frank discussion in a spirit of mutual trust and sympathy we express the earnest hope that there may be held a Round Table Conference which will be truly representative of all parties and interests.

"We appeal to our brethren throughout India and Britain that they will pray earnestly and continually, both in their private and public worship, that God's will for India may be revealed and obeyed. We also appeal to them at this juncture to avail themselves of every opportunity to promote a spirit of mutual understanding and good will and to regard it as a primary duty to share in all activities which will make India truly great and truly free."

[The second page of this department was left out at the last minute to make room for the Tarsus article.]

MISSIONARIES AS WISCONSIN PROJECTS

Agnes M. Baird. Promulgating sanitation, temperance, home-training, and the higher values of life among Bulgarians from Sofia to the Black Sea, and from the Danube to Bulgaria's southern frontier, Agnes Mary Baird, third-generation missionary born in Monastir in what is now Jugoslavia, of American Board missionary parents pioneering among Bulgarians in Macedonia, knows Bulgaria to the core. Her public speaking has been done in town halls, schoolhouses, moving-picture theaters, restaurants, homes, or the great out-of-doors. She has shared her life with the lowly and simple Bulgarian peasant and also with the "intelligentsia" of the upper strata of society.

Miss Baird grew up in an international atmosphere. No nationality in that boiling pot of nations in the Near East seemed strange to her. She graduated from Constantinople College and then came to America. After completing her course at Oberlin Kindergarten Training School, she sailed back to Turkey. Seventeen years of teaching the young girls of Bulgaria in the Boarding School at Samokov, where a cross-section of Bulgarian life was always in view, followed. During furlough years she studied at the University of Chicago, and won an M.A. at the University of Southern California.

Miss Baird is now heart and soul in the new Social Center in the heart of Sofia. This community house is born of her idea for a permanent center to help Bulgarian girls, and most of her time is now taken up with it.

Grace M. Boynton. Grace M. Boynton, teacher of English in the Woman's College of Yenching University, Peiping, China, for the past eleven years, was born in Medford, Massachusetts, and is the daughter of Rev. Nehemiah Boynton, D.D., of Newton Center. She graduated from Wellesley College in 1912, and taught in Constantinople College, Turkey, for a year before going to China. A year of study at the University of Michigan, and two years' teaching experience in Downer College, Milwaukee, followed. She went to Peiping in 1919. Miss Boynton recently translated a number of the poems of Hsieh Ping Hsin, Yenching graduate, into English. They appear in a little volume called *Spring Water*. Their influence spreads into many places where missionaries cannot go.

Writing of her students in Yenching, Miss Boynton exclaims, "They are magnificent stuff! They are not always easy to please, but are very responsive when they do feel a genuine friendliness." She also firmly believes that neither wars nor anything else can uproot Christian missionary work in China.

Rev. and Mrs. Carl C. Compton. Rev. and Mrs. Carl C. Compton, both Grinnell College graduates, went to the Caucasus under the Near East Relief in 1917. Mr. Compton had previously served two years in Marsovan, Turkey, as an associate teacher under the American Board in Anatolia College. The War caused his return to America, but in 1920 he went back to Marsovan, eager to again begin service in "Anatolia," which was once more reopened. A year later the college closed under tragic circumstances, and Turkish authorities permitted only Mr. and Mrs. Compton to remain in charge of the buildings while all other Americans were expelled from the country.

In 1923 Mr. and Mrs. Compton attempted service in an orphanage near Caesarea in connection with the Turkish Government, but this coöperation did not prove satisfactory, and in 1925 they returned to Anatolia College, which had been transferred to Salonica, Greece. Mr. Compton is dean of the College, and takes the president's responsibilities when the latter is in America. Mr. Compton was born in Stuart, Iowa, and Mrs. Compton is a native of Missouri Valley, Iowa.

Mr. and Mrs. Compton have two children, William Robert, three years old, and Esther Anne, born April 21, 1930.

Dr. and Mrs. Albert Warner Dewey. Glowing like a scene from Biblical narrative is the account of the reopening of medical work at Aintab, Turkey, this year (1930) by Albert Warner Dewey, M.D. Dr. Dewey was born in Colorado and received his B.A., M.A. and M.D. degrees at Denver University. During the War he served as a captain in the Medical Reserve Corps, and was with the A.E.F. in London and France during 1918–19. Appointed to Turkey under the American Board in 1919, he served under the Near East Relief from 1923–29. Mrs. Dewey (Elsie Greene) is also a Denverite, though born in Emporia, Kansas. She is a graduate of Colorado College in the class of 1911, and served as a Y.W.C.A. secretary in Japan before her marriage. They were both recently adopted by the First Church of Madison, Wisconsin.

While with the Near East Relief, Dr. Dewey first had 3,000 Armenian orphans under his care at Syra, Greece. The following year he was made medical director for N.E.R. work in all Syria, and for two years supervised the examinations and medical care of 5,000 orphans. He then went into the Russian Caucasus, and came in contact with the various Oriental diseases of that area. Recently he took three months of special training in the great clinics at Vienna.

Dr. and Mrs. Dewey have four children, Frances Alice, 10; Margaret Elizabeth, 8; Edward Clayton, 6, and Lynda Ruth, 4.

Lauretta Dibble. "Where our treasure is there our heart is," says Lauretta A. Dibble of Kenosha, Wisconsin, and proceeds to show us where her heart is. Born in Kenosha, she attended grammar and high school there. After a year of business experience she entered the Congregational Training School, Chicago, and prepared to be a pastor's assistant. She then served as director of religious education in the First Congregational Churches of Mansfield, Ohio, and Oshkosh, Wisconsin.

"Only the challenge of the foreign field could make me leave this work!" she exclaimed. Now the able principal of Means School for Girls, Dondi, West Central Africa, Miss Dibble, is leading pagan sisters of a darker skin to light and life through three methods: instruction, training, and service.

Dr. and Mrs. Merlin W. Ennis. The names of Dr. and Mrs. Merlin W. Ennis are well known in Wisconsin. Dr. Ennis grew up in Endeavor, Wisconsin, and graduated from Beloit College with a B.A. in 1900. In 1903 he received his B.D. from Yale, and sailed immediately for Africa. On his first furlough he married Elizabeth R. Logan, a University of Oregon graduate, who also studied at Lawrence University and Wellesley College. They live and work in one of Africa's most promising sections.

Dr. Ennis now has general oversight of evangelistic and out-station work in Sachikela, and does translating and other literary work. Mrs. Ennis teaches in the Girls' Boarding School, the Kindergarten, and works with married women along household management lines.

Dr. Ennis, besides literary work, has done important work along archeological and anthropolgical lines. On his last furlough he brought home trunks of stone implements, which he believed dated back to the earliest periods known to science. The British Museum confirmed his finds, saying they were similar to bits of crudely hewn rock found in upper Egypt and France.

Beloit College, Dr. Ennis' Alma Mater, gave him the degree of D.D. in 1922. Dr. and Mrs. Ennis have three children, Janet Conning, 20; Charlotte Logan, 12; and John Logan, 8.

Mr. and Mrs. Edgar M. Flint. "In this day of awakening India, in the formation of a great nation, as well as in the establishment of the Kingdom of God in India, it is satisfactory to have a share, as far as one is able, in furthering the work of God in that country," says Edgar M. Flint, head of the Science Department of the American College, Madura, India.

Mr. Flint was born in Toronto, Canada, and grew up in Rochester, New York. He graduated from the University of Rochester in 1909, and a year later won his M.A. from Columbia University. Mr. Flint lectures on physical chemistry and inorganic chemistry, and has a class of 50 Hindu students in the life and teachings of Jesus at American College. As about 70 per cent of the students take chemistry, he comes in contact with a large part of the student body.

Mrs. Flint (Susanna Quale) is the daughter of Mr. and Mrs. N. A. Quale of Madison. She graduated from the University of Wisconsin in 1910. Mr. and Mrs. Flint have four children, Thelma, 16; John Quale, 15; David Gordon, 10, and Edgar Maurice, Jr., 7.

Rev. and Mrs. Leeds Gulick. are engaged in evangelistic, educational, and social service work in Matsuyama, Japan. Mr. Gulick is the son of Dr. and Mrs. Sidney L. Gulick, and also the grandson and great grandson of American Board missionaries. He started a course at Oberlin College, which was interrupted after three years by the war. After serving sixteen months with the A.E.F. in France, he entered the Y.M.C.A. College of Chicago, graduating in 1921. He was born in Osaka, Japan. Mrs. Gulick (Gladys Ramsey) was born in Pittsburgh, Pennsylvania. She studied a year at Carnegie Institute, and graduated from Northwestern University in 1922. She has charge of the Katsuyama Kindergarten, and does other social service work. Mr. Gulick works with Boy Scouts, camps, local young people's groups, preaching and visiting on the field, etc.

Mr. and Mrs. Gulick have two children, Merle, aged 7, and Janet Louise, 4 years old.

Esther L. Hibbard. Esther Lowell Hibbard sailed in August, 1929, to Kyoto, Japan, where she is teaching English for a period of three years in the preparatory girls' department of Doshisha University, the greatest Christian university in the Orient.

A Madison, Wisconsin girl, the daughter of Mr. and Mrs. Carlisle U. Hibbard of Shorewood Hills, Madison, she is a Mt. Holyoke graduate and won her M.A. from the University of Wisconsin in 1925. She taught English for three years in the Madison High School. Her father was a Y.M.C.A. worker in Japan and Manchuria, and Miss Hibbard was born in Tokyo. She is a member of the First Congregational Church of Madison.

Josie Horn. Out in Fenchow, Shansi, China, a LeRoy, Minnesota girl and Wisconsin project, Josephine E. Horn, more generally called Josie Horn, is winning love, respect, and confidence from Chinese girls. Graduating from Carleton College with Phi Beta Kappa honors in 1911, Miss Horn sailed three years later to the Lydia Lord Davis School, and has been there ever since, carrying much responsibility.

The girls' school is now united with the boys' school, and headed by a Chinese principal. Relieved of administrative duties, Miss Horn now has more time to give the girls. She acts as dean of girls.

Anne B. Kelley. Anne Bassett Kelley, head of the English Department of Bridgman Academy, Peiping, China, is a Wisconsin girl, born in Waupun and educated at Beloit College. She also has an M.A. from the University of Wisconsin. A number of Wisconsin churches join in her support. She was an associate missionary in Peiping from 1918–20.

Mrs. Katherine S. Maxwell. Mrs. Katherine S. Maxwell is engaged in social service work among the "down-and-outers" of Durban, Natal, South Africa. Katherine Sullivan was born in Minneapolis, Minnesota. She graduated from a business school in 1899, and in 1906 married Charles H. Maxwell, sailing to Africa with him. For years they lived in Beira, Portuguese East Africa, after first seeing service in Natal. Mr. Maxwell succumbed to malaria in Durban in 1917.

Mrs. Maxwell has three children, the oldest of whom, Henry Faville, is completing his studies in America at Chicago Theological Seminary. The two younger children, James McClusky, 20, and Muriel S., 18, are on the field with Mrs. Maxwell.

Dr. Luella Miner. Teacher, author, administrator; a leader in the intellectual and spiritual emancipation of Chinese women—one of the

outstanding women missionaries in all China, Dr. Luella Miner, dean of women at Shantung Christian University, Tsinan, North China, for many years has been looked upon by students as among the best informed of all foreigners in the country, and her interpretations of events have the reputation of being especially reliable and safe.

Dr. Miner had "service in the blood." Her father was a missionary among the Chippewa Indians, and after fighting with northern forces in the Civil War, became a teacher in one of the first schools for colored people. Dr. Miner was born in Oberlin, Ohio, and graduated from Oberlin College with a B.A. in 1884. Her Alma Mater conferred a Litt.D. upon her in 1914. Dr. Miner founded and was for many years president of the North China Union College, which is now part of Yenching University, Peiping.

Dr. Miner joined the North China Mission in 1887, and ever since that time has been identified with the modern education movement for Chinese girls, as well as all reform movements to elevate the condition of women. Many of the leading women of China have been pupils of Dr. Miner, and today hold her in loving affection. Among these could be counted the wives of many of the leaders of the new China.

Rev. and Mrs. Richard S. Rose. Formerly of Sholapur, Bombay, Barsi, and Rahuri, India, Rev. and Mrs. Richard S. Rose are now at the School of Religion, Athens, Greece. Mr. Rose acts as warden and teaches the history of philosophy, homiletics and theology, and Mrs. Rose teaches history and carries on her literary work. Mr. Rose spent his last furlough at Harvard preparing for his duties in Athens.

Mrs. Rose is the author of novels with scenes laid in India, *The Measure of Margaret, Red Blossoms* and *Diana Drew,* as well as *Our Parish in India* and *Diana's Indian Diary.* Her latest book, *The Star of India,* is just off the press.

Mr. and Mrs. Rose served 15 years in the Marathi Mission before being loaned for two years to the School of Religion. This school, although comparatively new to Greece, was first founded ninety years ago in Constantinople by Cyrus Hamlin. It was moved to Athens in 1924 and its location there has proved ideal, both geographically and spiritually. Twenty-three students are enrolled—from Bulgaria, Greece, and Syria.

Mr. Rose was born in Pittsfield, Illinois. He is a Carleton College and Oberlin Seminary man. Mrs. Rose (Isabel Brown) was born in Bathgate, Scotland, and is a graduate of Edinburgh University. She served three years in Bombay with the United Free Church before her marriage to Mr. Rose in 1916.

Ruth E. Van Kirk is on the teaching staff of Bridgman Academy, Peiping, China. She was born in Rush Lake, Wisconsin, and graduated from Ripon College in 1914. After teaching for five years in this country she sailed to China and to Bridgman.

PERSONALIA

Mrs. John Stewart Kennedy's death on July 23 meant the loss of a very generous friend of the Board and of educational institutions in the Near East. International College, Smyrna, in particular, owes its spacious campus, along with a splendid equipment in buildings, to her gifts in 1911 supplemented by a bequest from her husband. Later the College Farm was purchased and equipped through special gifts from the same friend, whose loyalty and devotion to the interests of the College never failed even in its darkest days.

Gertrude Shaile Taber, R.N., of the Taiku Hospital was married July 6 to Mr. Robert P. Louis, term teacher in the Oberlin Shansi Academy, Taiku, under the Oberlin Shansi Memorial Association of Oberlin. Rev. Robert E. Chandler performed the ceremony. Mrs. Louis expects to continue her nursing.

Gladys Evelyn Clark, R.N., of the American Hospital for Women and Children, Ahmednagar, was married August 16 to Mr. Francis S. Wilder, term teacher under the American Board in the Boys' High

(Continued on page 399)

NOW READY!

Dan Crawford

Missionary and Pioneer in Central Africa

by Dr. G. E. Tilsley, F.R.G.S.

Jean Kenyon Mackenzie says: "Dr. Tilsley, a veteran in African missions, has known how to embody Dan Crawford's extraordinary journals and letters in a rich and fascinating record. Here is the inimitable Dan Crawford speaking in his own deeply moving fashion of the things of Africa." Illustrated, $6.50.

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(Continued from page 382)

Poor old India is having a lot of troubles just now. There is a bad mill strike in Bombay, with communist agitators working against an amicable settlement. Last month there was a nasty accident on the Calcutta to Gaya train, the very train we took last May. A fortnight later almost the same thing happened to the Ceylon boat mail. In each case the "accident" was not accidental but due to strikers. I always think *sabotage* such a cruel weapon, for it hurts many who have no connection with the strike and no responsibility for the conditions which the strikers resent.

There is unrest all over the country and an unhappy outbreak at Bardoli. A re-assessment of lands was made there recently when the thirty-year assessment ran out. Rates were raised because the land had improved. Mr. Gandhi and others inaugurated a campaign of passive resistance, and the peasants refused to pay the new assessment. There has been immense suffering, and business is almost nil. The affair got more and more complicated, for lands were forfeited for non-payment of taxes and sold to new tenants. Bands of volunteers, including women, were raised among the peasants, and the strike went beyond the limits of a passive resistance movement. Now a compromise has been reached. The strike is to be called off. Forfeited lands will be bought back. A re-assessment has been ordered.

Rhoddie Denham gave us, as usual, a lot of inside information about many political matters when he was up last week-end. I enjoyed the atmosphere of "man talk," for Pansy had one of her new Mahableshwar friends staying with her, and Rhoddie came to us. He and Luke had a great time together, although of course Rhoddie spent most of the time at Pansy's bungalow. They had quite a Mahableshwar reunion—Pansy and Jim and Mildred and the pretty visitor—a Miss Montague of the M. Mission, and Rhoddie.

Do you know, Akka, I feel positive that there is another romance brewing. Pansy is now the chaperon just as I was when a certain Fortissimo Gentleman was after a certain shy little lady. (Look in your mirror, please.) I am not in the least inquisitive but very much interested, and of course no woman could refrain from putting two and two together. The fact that Rhoddie went so much to Mahableshwar during the hot weather; the fact that this pretty Miss Montague is a fine tennis player and was his partner at the tournament at Government House; and the fact that she *happened* to come to Kamalapur for the same week-end—well, even a blind man would begin to see light. I'd be so happy for Rhoddie if he got *any* nice girl as wife, and it would be splendid if he would marry a missionary.

(Continued on page 396)

Special Annual Meeting Offer

If you are one of the many who have desired to own the Weymouth, "New Testament in Modern Speech," here is your opportunity.

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An intermarriage between Government and missionary circles ought to help bridge the gulf of misunderstanding and mistrust which too often exists between these two groups of people, who both have the uplift of India at heart but who go about it in such different ways that they do not usually understand each other very well. Anyway, I'll be much surprised if Rhoddie and that pretty Miss Montague do not *happen* to pay another flying visit here at the same time.

What a happy family we are! Luke often says to me, "Di, I sometimes have to shake myself to realize that I'm not in a blissful dream all the while. And you're the big surprise packet. I look across the table at you and say to myself, 'There she is—my Miami—My Ideal and My Inspiration.' And then you and I, arm in arm, stroll across to the other bungalow to see my Sunny Jim—sunnier than ever before. I think of his resurrection as though from the dead, and the two years through which I nursed him back to life and health and sanity. And then I look at Pansy and thank God for her. Pansy, with her pretty clinging ways, has brought out all the best that is in him." And then Luke stops short, and I know there's a lump in his throat.

Yes, Akka, life is perfect—as far as human relationships go. I remember the paths by which God has led me—the widow and childless—in my loneliness and heartsickness and soul sickness—and put me in a family circle where I'm *loved* and in a big job where I'm *needed*. And I just tear at my work with renewed zeal, for I feel that I can never show my gratitude sufficiently. Love and work—these are the two biggest things in the world, and I—rebellious Diana Drew—have them both.

(Continued from page 385)

Jesus. Not only in these Bible classes, but also in the laboratories, on the athletic fields, in social groups and in student meetings, the Christian teacher, American or Indian, finds opportunity to exercise the spirit of his Master."

From Leeds and Gladys Gulick of Matsuyama, Japan:

"A further cut next year may mean an entire closing down in some of our institutions of splendid work that has been going on for decades, into which your missionaries have put their main thought and energy for years, and to which you have given thousands of dollars in the past. Added to this have been the life services rendered by our Japanese colleagues, who have been willing to stick by the work through thick and thin at inadequate salaries, in order that Christian institutions might exist in Japan and fulfill their mission in bringing

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Sugar Is Sweet, by DOROTHY MCCONNELL, supervisor of Field Work in the Department of Religious Education, Teachers College, Columbia. A teachers' course book for use with junior boys and girls for the establishing of Christian attitude and activities toward a governed people, dealing with such modern problems as race prejudice, economic questions, force, self determination, from conditions in the West Indies and from a Christian's viewpoint. Cloth, $1.00; paper, 75 cents.

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A Course for Leaders of Intermediate Groups by WINIFRED HULBERT, based primarily on "West Indian Treasures," will be particularly fine for use in class discussion in the church school or week-day session. This course aims to cultivate a deeper understanding of our Christian attitude and privilege toward our neighbors in the West Indies. Paper only, 50 cents.

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A Course for Leaders of Young People's Groups Studying the Caribbean Islands, by GARFIELD EVANS. This course for leaders of young people's groups is based primarily on "Between the Americas" and contains suggestions for study, discussion, worship, investigation, activity. Paper only, 50 cents.

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Trailing the Conquistadores, by SAMUEL GUY INMAN. For general reading or study. No other recent short book gives to the North American reader such a comprehensive viewpoint of the history, culture, development, political relationships, and the social, economic and religious forces of these Islands as this new study by Dr. Inman, who is himself very long experienced and an expert on the life in Latin American countries. Cloth, $1.00; paper, 60 cents.

Our Caribbean Neighbors. A Course for Leaders of Adult Groups Studying the Caribbean Islands, by GEORGE W. HINMAN, of our Congregational staff, editorial secretary of the American Missionary Association. Though based primarily on "Trailing the Conquistadores" Dr. Hinman has given a very varied course with reading and discussion on additional sources and suggestions for projects of service related to the Caribbean. Paper only, 25 cents.

Yesterday and Today in Porto Rico, by LENA F. ALBRIGHT, of our denomination, young people's secretary for Massachusetts. A series of four programs on this particular Congregational field. This is Unit II in "A Year's Programs for Women's Societies." They will be particularly useful in all adult organizations, the mid-week services of the church, or the women's society. The programs are complete in themselves, without additional books, but also contain suggestions for such reading as will be feasible. Price, 10 cents.

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ESTHER HIBBARD'S MESSAGE

From Josie E. Horn, after a serious operation:

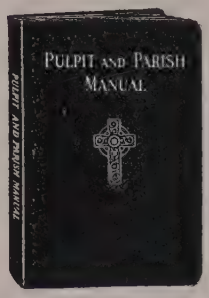
"I thank God that I have been kept up to this time, and I hope that I may do many more years of service, here in Fenchow."

From Luella Miner of Shantung Christian University:

"My friends will be interested to know that the women's administrative building is called 'Miner Hall' and I am pleased because that and its twin, the Dean's residence, are modeled after the building in the Confucian Temple in Peiping which I chose, and the view from between the two buildings, looking toward the mountains to the west, with the Summer Palace and the Jade Fountain Pagoda, are all I dreamed they would be."

From Richard S. Rose of Athens:

"A Wiscon-sinner? Yes Sir. I cannot claim to be a Badger, for my father's pastorate in Pittsfield, Illinois, decided me as a Sucker. But my connection with Wisconsin is half a century minus seven, for I was just seven years old when we moved to Fort Atkinson, Wisconsin. My father was pastor of the



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By L. Levonian

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MRS. POWERS AND MR. ROSE

Congregational Church there from that time until his death in 1897.

"It still gives me a thrill in furlough time to look at the parsonage garden and see the trees my father planted. He was also famous for his roses—the roses in his garden, I mean, not the Rosebuds in his home, for we four Rose boys were anything but model minister's sons and were to be found in most of the pranks of the neighborhood. I still look on Fort Atkinson as the nearest I have to 'home' in America, for my only surviving brother still lives there.

"I went for a year to Beloit (where my father and my brother Horace graduated) before going to Carleton to finish. Before I started for India in 1912 I was invited to Wauwatosa Church as its missionary, and had my church membership transferred there. That church has kept up its interest in me through all my missionary years. I retain my membership in the Wisconsin Ministers' Association.

"A curious coincidence happened here in April. We were enjoying a week-end visit from Mrs. Harry Huntington Powers, of Newton, Massachusetts, and in speaking of Congregational affairs I happened to mention that the Fort Atkinson Church had been on our list of supporters because of my father's pastorate there.

" 'You don't mean Fort Atkinson, Wisconsin, do you?' asked Mrs. Powers.

"And then it transpired that her father, the Rev. Mr. Montague, had been pastor there in the

(Continued on page 400)

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(Continued from page 394)

School, Ahmednagar. He is applying for permanent appointment; she is continuing her work in the hospital.

RUTH VIRGINIA SIMPSON of Bombay has announced her engagement to Professor William B. Campbell of Judson College, Rangoon, Burma.

DR. ISABELLA HARDIE CURR of the McLeod Hospital, Inuvil, Ceylon, was the guest of honor at a reception held on Empire Day. Several addresses bore testimony to the large place that the hospital had filled and to the appreciation of the public. A check was then presented to Dr. Curr and the suggestion made that it be used for some building that would add to the comfort of friends who come to see patients in the hospital. A gold medal set with brilliants was pinned on Dr. Curr, who in her speech of thanks paid tribute to her fellow workers who had helped make the institution what it was. This reception had been planned to show the appreciation of the people of Jaffna of the action of the British Government in conferring upon her in July, 1929 the Membership of the Order of the British Empire. An account of this appeared in the MISSIONARY HERALD for December, 1929.

REV. C. A. NELSON of Canton reached his furlough home in Oberlin on the ninth of August. He will return to Canton in 1931 as adviser to the Chinese Trustees of the American Chinese School in that center. We learn from him also that MISS RUTH E. MULLIKEN, formerly of the Lo Tak School in Canton under the W.B.M.I., has returned to Canton to teach in the American Chinese School.

Mr. Nelson has an article in the July number of the *Chinese Recorder* entitled "Peaceful Penetration and Cheerful Coöperation."

REV. GEORGE D. WILDER, D.D., of North China, who, by the way, got his start in life in Wisconsin, in the town of Ripon, has returned to China to begin his thirty-seventh year of service under the American Board. None has a firmer hold upon the affections of both Chinese and missionary than he. None has done a more thorough, abiding piece of work.

(Continued on page 401)

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(Continued from page 398)

seventies, and that both she and her husband had been pupils of the High School we Rose boys had attended!

"Wasn't it remarkable that a daughter and a son of two Fort Atkinson pastors of the same church should discover each other in the School of Religion in Athens?

"Hurrah for Wisconsin, bless her!"

From Ruth E. Van Kirk of Bridgman Academy, Peiping:

"Life has been so worth living! I don't know the girls as well as I hope to, but they have responded splendidly, and I have had contacts which have rather awed me, so fully have the girls accepted what I could do for them."

(Continued from page 375)

with hurried glances at the cupola of Middle College and the graceful bell-shaped canopy topping the tower of the old First Church as his train drifts across the bridge just before stopping at the Beloit station, or as he looks back and to the right as it proceeds northward along the river—but stop, then or as he returns, to visit this same church and college. In the light of associations such as the above, the visitor of missionary mind will see far more than fair Florentine Renaissance arches within the nobly fashioned church interior, or than venerable Indian mounds upon a wooded campus.

(Continued from page 388)

method, such as dramatics, debate, worship, according to the powers and interests of the group. The first set, "India Today," is available at 10 cents on application to the Commission on Missions, 14 Beacon Street, Boston. The second set is contained in the September number of the *Envelope Series,* complete in that number; price, 5 cents.

Unrelated to the India theme but to be mentioned in connection with any program of world friendship this year is *The Guest Book* and the suggestions for using it in program meetings and church gatherings, prepared by Stock and Lobingier. Free. For copies of *The Guest Book* consult your state conference office or write to any office of the Commission on Missions.

A special *Program on International Relations* is also available for groups of women interested in making their own programs on a comprehensive theme, allowing for discussion of this urgent world problem. Send to the Commission on Missions for the Program (5 cents) and for a Biography for Groups Considering World Peace and International Relations (also 5 cents).

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*From *India Looks to Her Future,* by Oscar M. Buck.

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(Continued from page 399)

In what is likely to be his last term of service in China, Dr. Wilder will devote himself to his lifelong work of church development and evangelism, getting his diversion in his well-known study of bird and plant life in North China.

THE SCATTERED SEED

George Ewing gave seven years to the Paotingfu Station. All this time my own work was five days' journey distant in Shantung. However, because I can see today fairly clearly what I was doing, I can see, almost as clearly what he was doing.

Which was the dissemination of innumerable light seeds—in our compounds, in our street chapels, in the homes of those who dared to invite us to them. I used to suppose that many of those seeds—so small, so frail—just died and left no trace.

I have pretty nearly abandoned this theory. Take a careful look at the Paotingfu Station today and you will see why.

Henry Poor Perkins.

George Henry Ewing and his brother, Charles Edwards, were born in Enfield, Massachusetts; both attended Amherst College and Yale Divinity School, and were ordained to the ministry at the same time in the Maple Street Church, Danvers, of which their father, Rev. Edward C. Ewing, was then pastor. A few months later George married Sara H. Porter and the young couple immediately set sail (1893) for China. Charles and his wife followed a year later. George with his linguistic ability, early began work in translating. He toured in country districts, entered into the life of the people. Forced by the Boxers to flee, he returned to America in 1900 and filled pastorates in Massachusetts, Connecticut, and Maine. His friendliness, fineness, charity, endeared him to all. During a year of the World War he was in charge of 25,000 Chinese laborers in France. Charles remained in China, but died in this country in 1927. George Henry Ewing died August 21, 1930, in Lynnfield, Massachusetts, where he had been pastor of the Community Church less than a year.

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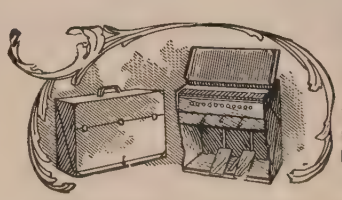

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Rev. Ray E. Phillips (South Africa), Hawthorne.

Mrs. Lucius C. Porter (China), West Salem.

Miss Ruth E. Van Kirk (China), Rush Lake—Ripon College 1914.

Rev. George D. Wilder (China), Ripon.

THE CHRONICLE

Appointment

June 24. Mr. Edward B. Cassel of Cortland, Nebraska, for a two-year term as teacher in Jefferson Academy, Tunghsien, North China.

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COMMISSIONINGS

August 5. At Asilomar, California, in connection with the State Conference, Miss Doris Fall Smith, Japan Mission. Presentation of Candidate, Mrs. T. E. Borden, president of the Federation of Congregational Women; Welcome to the Field, Rev. Joseph K. Fukishima, pastor of the Japanese Church; Welcome to the Fellowship of Missionaries, Dr. Katharine Scott, formerly of the Union Women's Medical College, Vellore, India; Charge to the Candidate, Rev. Norman B. Henderson, former pastor of Miss Smith; Presentation of the Commission, Rev. Harley H. Gill, D.D., superintendent of the Northern California Congregational Conference; Prayer of Consecration, Rev. B. F. Sargent, former missionary to China.

August 10. At Pilgrim Congregational Church, Cortland, Nebraska, recognition service for Mr. Edward B. Cassel. Responsive Reading, George Price, leader, classmate of Mr. Cassel's in Doane; Scripture and Prayer, former pastor of the Cortland Church; Message, Dean J. E. Taylor; Presentation of Credential, Dean J. E. Taylor; Prayer of Consecration, Deacon L. B. Gilmore.

SAILINGS FOR THE FIELD

August 13. From San Francisco, Rev. and Mrs. G. D. Wilder, returning to the North China Mission.

August 15. From New York, Mr. Alford Carleton and family, returning to the Near East Mission.

August 15. From San Francisco, Mr. and Mrs. Myron S. Burton, joining the North China Mission.

August 18. From Los Angeles, Miss Bertha P. Reed, returning to the North China Mission; Miss Stella M. Graves, joining the Foochow Mission.

August 21. From San Francisco, Miss Helen Kintner, joining the North China Mission; Miss Alice Reed, returning to the North China Mission; Miss Leona Burr, returning to the Shaowu Mission.

August 21. From New York, Miss Helen Post, joining the Near East Mission.

August 25. From New York, Miss Mary E. Ringer, Miss Sylvia T. Eddy, Mr. Rollo R. May, Miss Irene Bostrom, Miss Elizabeth Webster, joining the Near East Mission.

August 27. From Los Angeles, Rev. Fred P. Beach and family, returning to the Foochow Mission; Miss Doris F. Smith, joining the Japan Mission.

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(Continued from page 401)

August 30. From San Francisco, Miss Alice E. Cary and Miss Sarah M. Field, returning to the Japan Mission.

September 4. From Vancouver, Rev. Harold S. Matthews and family, and Miss Valley Nelson, returning to the North China Mission; Rev. and Mrs. Samuel C. Bartlett, returning to the Japan Mission.

September 5. From New York, Mr. R. Bonsall Smith and Mr. Lyle S. Shelmidine, joining the Near East Mission; Rev. S. Ralph Harlow and family, returning to the Near East Mission.

Arrivals on the Field

June 3. At Madura, India, Rev. Albert J. Saunders, Ph.D. and family, returning to the Mission.

June 14. At Kyoto, Japan, Mr. Luther B. Cox, joining Doshisha University.

June 23. At Madura, India, Mr. James H. Lawson, returning to the Mission.

Arrivals from the Field

June 29. In Los Angeles, California, Rev. and Mrs. H. B. Newell of Seoul, Korea.

July 10. In San Francisco, Rev. and Mrs. Earle H. Ballou of Tientsin, North China; Rev. and Mrs. Robert W. McClure of Foochow, China.

July 12. In Vancouver, Mr. and Mrs. Stanley D. Wilson of Peiping, China.

July 19. In New York, Miss Margaret Hinman of Smyrna, Turkey.

July 20. In Boston, Rev. and Mrs. James M. Hess of the American College, Madura, India.

July 24. In New York, Rev. and Mrs. William H. Sanders of Kamundongo, West Africa; Rev. and Mrs. George M. Rowland of Tokyo, Japan.

July 25. In New York, Dr. and Mrs. Jean A. Curran of Fenchow, North China.

July 28. In Los Angeles, California, Miss Edith E. Husted of Kobe, Japan.

August 4. In New York, Mr. and Mrs. Charles H. Riggs of Shaowu, China; Dr. and Mrs. William L. Nute of Adana, Turkey.

August 11. In New York, Mr. and Mrs. Roderick Scott, Mr. Guy A. Thelin, Dr. Lora G. Dyer, Miss Elizabeth F. Cushman of Foochow, China.

Births

June 29. At Mt. Silinda, South Rhodesia, Africa, a son, Henry Nathan, to Mr. and Mrs. Arthur J. Orner of the East Africa Mission.

August 4. At Porto, Portugal, a son, Richard Slade, Jr., to Rev. and Mrs. Richard S. Webb of the West Africa Mission.

Marriages

July 6. At Yu Tao Ho, North China, Miss Gertrude S. Taber and Mr. Robert P. Louis of Taiku, North China.

July 31. At Danielson, Conn., Miss Ruth Marian Bliss, daughter of Dr. and Mrs. Edward L. Bliss of the Shaowu Mission, and Dr. Weston Turner Buddington.

August 16. At Ahmednagar, India, Miss Gladys Clark and Mr. Francis Sidney Wilder of the Marathi Mission.

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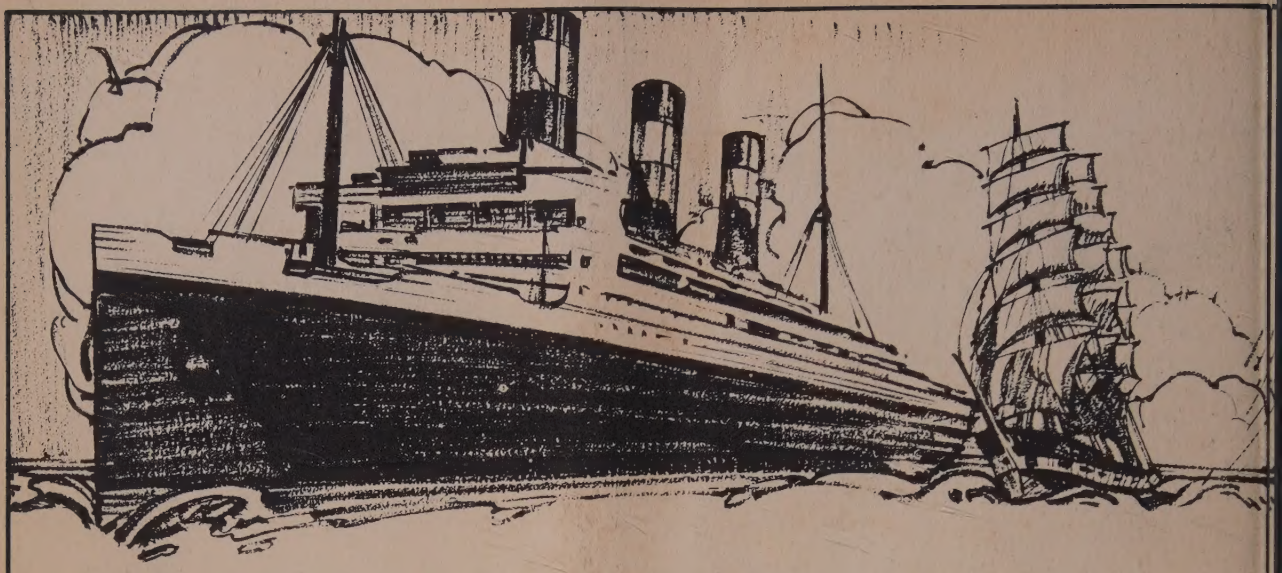

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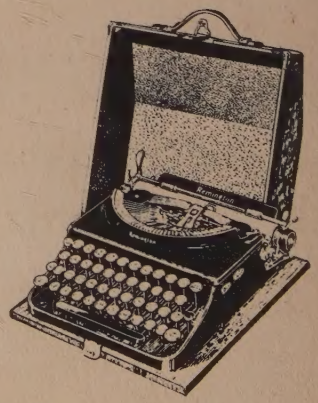

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